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MEMOIR

ON

CUNEIFORM INSCRIPTIONS.

CHAPTER VI.

VOCABULARY OF THE ANCIENT PERSIAN LANGUAGE, CONTAINING ALL THE WORDS WHICH OCCUR IN THE PERSIAN CUNEIFORM INSCRIPTIONS, ACCOMPANIED WITH A FEW BRIEF ETYMOLOGICAL EXPLANATIONS.

𐎠 a *and* á[1].

𐎠𐎧𐏁𐎫𐎠 AKHSHATÁ, [No. 4, l. 23, p. 282[2],] *Extensa* (?), *infracta* (?). This may be either the nom. sing. (fem.) of a verbal noun in तृ, from the root अक्ष्, "to reach," or "pervade," or it may be the same case of a past participle corresponding with the Sanskrit अक्षता, "unbroken;" (अ, neg. and क्षत, "broken.") It occurs but once, in the phrase *hyá duvaishtam shiyátish akhshatá*, which I translate, with some hesitation, "the longest enduring life"[3].

𐎠𐎥𐎫𐎠. AGATÁ, [Col. I., l. 21, p. 199,] *Religiosus*? *Peccator*? In rendering the passage in which this word occurs, I have supposed *agatá* to be employed in contradistinction to *arika*, the one signifying "a true believer," and the other "a heretic;" and in order to justify such an explanation etymologically, I am obliged to conjecture that the root अङ्ग्, which has produced अग्नि, "fire," (considered as an object of worship), अङ्गति, "a name of Brahmá," &c., may have originally had some more definite meaning than that of "counting," or "marking," which now alone appertains to it in the classical Sanskrit; but I will not pretend to claim much respect for so hazardous a reading. It is more probable, I think, that *agatá* may be the nom. masc. sing. of a noun in तृ from the root अघ, "to sin," and that the entire phrase *martiya hya agatá áha, avam 'ubaratam abaram,* may signify "whatsoever man was an evil doer, him I heavily oppressed (or punished[1].") The identification, in fact, of *agatá,* must entirely depend upon the sense in which is understood the root *bar,* (Sans. भृ,) that has produced the participle *'u-baratam* and the imperfect *abaram* in the same sentence. In every other passage of the inscriptions *bar* signifies "to bear," or "bring[2];" but, as the correspondent of the Sanskrit भृ, it may also imply "cherishing," and perhaps even (although it is not in the causal form,) it may be interpreted "to load," or "oppress;" for the compound सुभर is translated by Wilson "heavily-burthened[3]."

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[1] Words in which the initial 𐎠 merely represents the temporal augment will be found under the head of their respective roots.

[2] The figures placed in brackets after each word of the vocabulary, refer to the pages of the preceding volume in which the word first occurs.—ED.

[3] Lassen translates *akhshatá* by "incolumis," following the same etymology which I have given; but he has certainly altogether misunderstood the general application of the sentence. See the Zeitschrift, &c., vol. VI., p. 69.

𐎠 𐎪 𐎷 𐎡 𐎹 𐎠 Ájamiyá, [No. 3, l. 19, p. 275,] *Bellum?* There are numerous difficulties connected with this word. It occurs in the prayer which is addressed by Darius to Ormazd for the protection of Persia against various moral evils; and which, as it presents a very embarrassed construction, I shall examine at some length. The assistance of Ormazd is in the first place invoked to guard the country *hachá hainayá, hachá dushiyárá, hachá daraugá;* which I translate "from servitude, from decay, from (the vice of) lying[1];" and we have then in continuation *ániya imám dahyáum má ájamiyá*[2], *má hainá, má dushiyáram, má darauga.* Now as the three particular objects of evil from which danger is apprehended are thus severally repeated, it would certainly be most reasonable to suppose *ániya imám dahyáum má ájamiyá* to be a distinct phrase, and to translate the entire sentence—"Let not the enemy obtain power over this country, nor servitude, nor decay, nor the vice of lying;" otherwise, if we take *ániya* for the verb, not only will the construction, which places the governing verb before the object and the nominative, be most irregular, but a fourth evil (*ájamiyá*) will be enumerated which does not occur in the preceding sentence. I find it, however, impossible to identify *ájamiyá* as a verb; if the root were *jam,* the temporal augment of the aorist would be lost after the interdictory particle; if, on the other hand, we suppose a root corresponding with the Sanskrit अज्, the inflexion in *amiyá* will be wholly inexplicable. I must add, also, that the final elongation (𐎠) is almost conclusive against *ájamiyá* being a verb, for that inflexion cannot, I think, in the language of the inscriptions, occur after *má;* (compare *biyá* and *má biya*[3].)

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[1] In this view the figure of speech employed will be the increment rather than the antithesis, for the application of the two phrases which occur in juxtaposition will be almost coincident.

[2] Compare *'upastám abara,* "he brought help," *bájim abaratá,* "they brought tribute;" also *baratiya* in the present, and *baratuwa* in the imperative.

[3] If the signification were "I oppressed," I should certainly expect to find the orthography of *abár(a)yam,* and I leave the interpretation therefore of the phrase above quoted, as one of the points which I consider to be still doubtful.

A further source of embarrassment is found in the uncertainty whether the first word of the sentence be *ániya* or *abiya.* Niebuhr and Porter have 𐎲, which Westergaard alters to 𐎴, and Lassen adopts the latter reading throughout his Memoir. If *ániya* be correct, there would seem then to be no resource but to follow the construction which I have adopted in the preceding chapter, and to suppose the word, notwithstanding its displacement, to be an aorist of आयामी governed by the nouns which follow it. If on the other hand the true reading should be *abiyá*[1], a preposition governing the accusative which is of the most frequent employment in the inscriptions, I would suppose the subjunctive of the substantive verb to be understood. In either case *ájamiyá* must be the nom. sing. of a feminine abstract noun, and that it is connected in signification with *painá* may be inferred from its omission in the preceding sentence. As the latter word, therefore, may be rendered with some confidence by "servitude," I venture to translate the other "war," (literally, "war-scattering);" *ája* differing in its inflexion only from the Sanskrit आजि, and *miyá* being perhaps formed from मि, "to scatter," according to Rule 831 of Wilkins. This etymology is far from satisfactory, but I have failed to obtain any other at all suitable to the context[2]. If it be considered necessary to bestow further enquiry on the subject, I would draw attention to the facts, that the Devanagari ह is an equally legitimate correspondent with the ज, for the Cuneiform 𐎩; and that a sibilant may very possibly have been elided before the 𐎶, so that if there were any Sanskrit compound of the form of *ahasmi* or *ahasmyá*, that orthography would present the least objectionable equivalent.

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[1] Lassen, relying on a Zend etymology, translates *dushiyára* by "scarcity," (lit. "bad year;") I shall consider hereafter the propriety of this reading. See Lassen's Mem. above quoted.

[2] The words *aniya* and *ajamiyá* afford a good example of the serious inconvenience which arises from the impossibility of distinguishing the quantity of the initial 𐎠. In *ájamiyá*, the vowel must, I think, be elongated; but the context can alone show whether 𐎠 𐎴 𐎡 𐎹, may represent the Sanskrit अन्य, or whether it may be derived from आयामी.

[3] See paragraphs 11 and 17 of the 4th column, at Behistun. The interdictory *má* requires to be joined to the aorist or imperfect without the augment, forms in which a servile long *á* can very rarely occur.

𐎠 𐎫 𐎼 Atara, [Col. I., l. 21, p. 199, and Col. II., l. 78, p. 223,] *Inter*. A preposition governing the accusative case.

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[1] In the Supplement to Lassen's Memoir, which has reached me since the above was written, I perceive that he rejects Westergaard's emendation of *aniya* for *abiya*, and that the latter gentleman acquiesces in this restoration of the old reading. See the Zeitschrift, p. 470. We must therefore, I think, translate the sentence in question, "*ad* hanc provinciam ne (sint), &c., &c."

[2] Lassen translates *ájamiyá* by "hiemis tempestas," supposing the Cuneiform term to be allied to the Sanscrit *hima*, Zend *syáo*, (acc. *syãm*,) Latin *hiems*, &c. See the Zeitschrift, p. 33; but I must observe on the one hand, that the initial 𐎠, which cannot be an unmeaning prosthesis, presents an insuperable etymological difficulty; while on the other, however applicable to the feelings and condition of the primitive Arian emigrants from Imaus may have been the dread of the horrors of winter depicted in the second *Fargard* of the *Vendidád*, it seems preposterous to suppose that any such apprehension could have existed amongst the inhabitants of the sunny plains of Persis.

Compare the Sanskrit अन्तर्; Zend 𐬀𐬥𐬙𐬀𐬭𐬆, *antarĕ;* Persian اندر, *andar;* Latin "inter," &c. It is very possible that the orthography of this word may be *atar,* the *r* being a letter which as a final is not subject to elision. I prefer, however, following the Zend termination, and supposing the suffix of comparison, which forms the second element of the term, to be *tara* rather than *tar,* in the language of the inscriptions.

𐎠 𐎫 𐎡 𐎹 𐎠 𐎡 𐏁 Atiyáisha, [Col. III., l. 72, p. 237,] *Transivit.* 3rd pers. sing. act. imperfect of a verb compounded of the particle of excess, (Sanskrit अति), and of a root *áish,* answering to the Sanskrit एष्. इष्, and एष्, appear to be cognate roots[1], but that the latter is the true correspondent of the Cuneiform *aish* may be inferred from our observing that the verb in the inscriptions follows the first instead of the fourth conjugation, as well as from the orthography of the compound *atiyáisha,* where the medial 𐎠 must represent a radical letter, rather that the mere augment of past time. *Ati+aisha* (the latter being the imperfect of *ish*), would I believe be written *atiyaisha,* without the employment of any character to express the temporal augment. To account for the elongation of the *a,* we must suppose a root *aish,* forming in the imperfect *áisha;* the terminal त् of the Sanskrit imperfect is as usual elided in the Cuneiform correspondent; एष् in Sanskrit signifies "to go," or "approach;" *aish* in the inscriptions is used exclusively in the sense of "coming;" with the particle *fra,* (Sans. प्र,) and in the causal form it denotes "sending," while the present compound can only be translated, "he went beyond," or "he went in." In the Notes on the Cuneiform Text, and in the explanation which I have given of the 11th paragraph of the 3rd column at Behistun, I have noticed certain difficulties connected with the orthography of this word[2], as well as with the construction of the sentence in which it occurs; and I consider it therefore, at present, to be unnecessary to bestow any further inquiry on the subject.

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[1] For a full examination of the Cuneiform roots *ish* and *aish,* see under the head *ish.*

[2] My rough copy gives the reading of *Atiyádasha,* but as the letters were much defaced, I must I think have mistaken 𐎡 for 𐎭.

𐎠𐎫𐎡𐎳𐎼𐏁𐎫𐎠𐎭𐎡𐎹 Atifrashtádiya, [Col. IV., l. 69, p. 253,] *Deletione summâ* ? I conjecture this word, which is however of doubtful orthography, to represent the locative case of an abstract noun, compounded of the particle अति, the root *par*(*a*)*s*, modified to *frash*, and the suffix of attribution which is 𐬙𐬁𐬙 *tát*[1] in Zend, and ताति in the Vedic Sanskrit[2]. *Par*(*a*)*s* is a root which is frequently used in the inscriptions with the sense of "destroying." It is perhaps allied to the Sanskrit पृष्, and is almost certainly identical with the Zend 𐬞𐬀𐬭𐬯, which occurs in the Vendidad in several passages[3]. In order to give intensity to the expression the inscriptions generally repeat this root. We have thus, at Behistun, Col. I., l. 22, *avam 'ufrastam apar*(*a*)*sam*, and in Col. IV., l. 38, *avam 'ufrastam par*(*a*)*sá*, so that I can hardly question but that there is the same repetition in *atifrashtádiya par*(*a*)*sá*, notwithstanding that the aspiration of the terminal sibilant before the suffix in *tád* cannot be sufficiently explained, and that it is at variance moreover with the orthography followed in the participle *'ufrastam*.

Atifrashtádiya, if that reading be correct, probably signifies literally, "in complete annihilation," (the theme ending in silent *d*, according to the ninth class of the eighth declension of Wilkins, and the inflexion in *iya* corresponding regularly to the Sanskrit locative in इ, *i*); but with the adjunct of the imperative *par(a)sá*, I translate the phrase idiomatically, "utterly destroy," or "or cast out into utter perdition." For further observations on the word, see the notes to the fourteenth paragraph of the fourth column at Behistun, (p. 253). The Median correspondent of the term is unfortunately mutilated, and affords little or no assistance therefore in identifying its grammatical condition.

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[1] It is doubtful whether the Zend 𐬙𐬁𐬙 should not rather be pronounced *tád* than *tát*, the former agreeing better with 𐎭.

[2] For the employment of this suffix in Zend and Sanskrit see Burnouf's Yaçna, p. 163, with the extract which is there given from Panini.

[3] See particularly the concluding portion of the 11th Fargard of the Vendidád, (Bombay edition, p. 378,) where 𐬞𐬀𐬭𐬯𐬙𐬀, the 2nd pers. plur. of the imperative, occurs no less than thirteen times with the meaning of "destroy." Burnouf (Yaçna, p. 531,) derives the Zend *parsta* from *par*, (i. e. *pĕrĕ*), comparing the term with *pĕrĕnê*, which is found in the preceding paragraph of the same chapter of the Vendidad; but I do not think his explanation of the inflexion in *sta* to be at all satisfactory. If we suppose the root to be *par*(*a*)*s*, which in the inscriptions certainly has the signification of "destroying," the Zend 𐬞𐬀𐬭𐬯𐬙𐬀 will be the regular 2nd pers. plur. of the imperative.

𐎠 𐎰 𐎥 𐎡 𐎴

Áthag-aina, [No. 10, l. 1, p. 314,] *Ædificatore* or *Ædificatione*.
Áthag-anám, [No. 19, lines 29, 30, p. 342,] *Ædificium*.

I have examined these obscure words at considerable length in the notes which I have added to Nos. 10 and 19, but I have failed to identify them at all to my satisfaction[1]. That a root *thag* may have existed in the language of the inscriptions, intermediate between the Sanskrit स्थग्, (perhaps originally स्तग्), and the Greek τέγω, Latin "tego," may be reasonably admitted, and that the application of such a root may have been extended from "covering," to "building," is also sufficiently approved by Greek and Latin analogies; but there still remains the difficulty of ascertaining the power and grammatical condition of the derivatives. I had supposed the termination in *áthagina* to be the ablative inflexion of a noun formed with the suffix of agency, (Sans. इन्)[2], while in *áthaganam* I have conjectured that we have the accusative of a noun of attribution, formed with अन or अना[3], but the alteration of the orthography from *áthagina* to *áthagaina*, which follows from my discovery of the exclusive employment of 𐎥 with the vowel *a*, is fatal to the former explanation. If *athagaina* could be considered a nominative, there would certainly be less difficulty in translating the window-inscription of the palace of Darius; but this identification, again, appears impossible, for the suffix in इन् forms that case in ई, and the termination also of the Median correspondent is, I think, that which belongs to the genitive or instrumental, and not to the nominative[1]. In translating, therefore, *Ardastána áthagaina Dárayava(h)ush naqahyá vithiyá karta,* while I doubtingly adhere to the reading before given of "Executed by Ardastá *the architect,* for the family of King Darius," I suppose the ending in *aina* to be the regular instrumental characteristic of a theme in *a*, (Sans. एन[2]). In the other phrase *imam 'ustashanám áthaganám mám upa mám kartá,* "I have executed this well fashioned *piece of masonry* for my own use," I am not prepared at present to propose any alteration; the conjunction of a masc. pronoun *imam* with a noun formed by the feminine suffix in *aná*, is, I think, a barbarism which could only appear in the degraded inscriptions of Artaxerxes Ochus; but it is equally possible that the noun may be really in the masc. gender, the true suffix of attribution being अन, and the second *a* in *anám* being irregularly lengthened. I must add, that, unwilling as I always am to admit of an unmeaning prosthesis, I conjecture the initial 𐎠 to be the particle आव, prefixed to the root for the express purpose of altering the signification from "covering" to "building."

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[1] Professor Lassen continues up to the present time to compare the Cuneiform *thag* with the Persian طاق, (see Zeitschrift, pp. 75 and 472), but the latter word is a pure Arabic derivative, (طاق, "an arch," from طوق, "to be equal,") and could not have been known in Persia prior to the Mohammedan conquest. I hardly see moreover how he obtains from this source the meaning of "substructio."

[2] See Wilkin's Grammar, Rules 106 and 769. The suffix in *in* is very commonly employed in Zend, and is preserved also in the modern Persian. Compare شیرین, "sweet;" زرین, "golden;" سنگین, "heavy;" رنگین, "coloured," &c.

[3] See Wilkins, Rules 824 and 833.

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[1] Where the Median reproduces a Persian word, of course the termination in *na* may occur in the nom., but I doubt exceedingly if the Median *asanna* be a reproduction of the Persian *áthagaina,* for the initial letter is that which uniformly answers to 𐎠 𐎰 and not to 𐎠 alone.

[2] I must observe, however, that the termination in *aina* is otherwise entirely unknown in the inscriptions, and that as it is evidently a secondary and artificial form for the instrumental, it is highly improbable that it should have co-existed with the primitive ending in long *a*, which occurs in every other Cuneiform example on record; *aina,* in fact, contains three distinct etymological irregularities; the *a* of the base is changed to *ai* (ए) a euphonic *n* is then added, and the true instrumental case-suffix आ is shortened to अ. See Bopp's Comp. Gram., s. 158. At the same time, I cannot identify *aina* as the nóm. of a suffix either of agency or attribution, and I am obliged therefore to remain content with its possible correspondence with the Sans. एन. I must add, also, as a further correction of the translation given in the text, that even admitting *athagaina* to be an instrumental, *Ardastána* cannot possibly represent that case. *Ardastána* for *Ardastánát* may be gen. or an ablat., but neither am I satisfied that those cases are ever used for the instrum., nor do I think that a gen. or abl. noun could possibly be joined to an instrument. adjective. If, therefore, *áthagaina* be really the instrumental of the noun *áthaga*, perhaps the best translation may be "*made by the labour of Ardastá*, for the family of King Darius." For further remarks see the note to *Ardastána.*

𐎠 𐎰 𐎡 𐎹 ATHIYA, [Col. I., l. 91, p. 213,] *Juxta* or *Exadversus.* I am not quite certain of the orthography of this word, but I believe the form of *athiya* to be correct. It is a preposition governing the accusative case, and probably corresponds with the Sanskrit अन्ति, the Devanagari nasal lapsing as usual before a dental, and the *t* being perhaps subjected to aspiration in order to mark a distinction between this term and the particle अति, which is found in *atiyáisha* and *atifrashtádiya.* Whether at the same time the signification be that of "near," which appertains to the Sanskrit अन्ति, or whether the Cuneiform particle may not rather be compared in its application, as in its form, with the Greek ἀντὶ, "over against," I cannot pretend to say; for *athiya* occurs but in a single passage of the inscriptions, and there is no correspondent either in Zend or Persian.

𐎠 𐎰 𐎢 𐎼 𐎠

ATHUR-Á, [Col. I., l. 14, 15, p. 197, &c. [1],] *Assyria.*

ATHUR-ÁYÁ, [Col. II., l. 53, p. 221,] *Assyriâ.*

Under this form we have the true primitive orthography of Assyria. The Greeks, as it is well known, usually write the name Ἀσσυρία, but in Strabo, Arrian, and Stephen[2] we find Ἀτουρία, and in Dio Cassius Ἀτυρία, the latter author particularly adding that the barbarians changed the *sigma* to a *tau*[1]. Among the races who dwell upon the Upper Tigris, there seems indeed to have always been some uncertainty as to the pronunciation of the name. The Persian *Athurá* is rendered in the Median *Assura*[2]; and the Chaldee Targums, both of Onkelos and Jonathan, give the form of אַתּוּר for the Hebrew אַשּׁוּר[3]. In Arabic, the orthography of اثور has been always followed, and the title is still known in the country as a name for the ruins of that ancient and magnificent capital, which is being at present excavated under British auspices[4]. It is very remarkable, that in the Samaritan Pentateuch the name of *Assur* or *Athur* should be altered to *Astun*, a degradation of phonetic powers precisely analogous to that which in Pehlevi has converted *Mithra* or *Mihir* to *Matún*, and which I believe enters largely into the organization of the language of the Median Inscriptions[5]. The *Athurá* of Behistun and Persepolis is undoubtedly the province of Assyria. The name is inflected as a feminine noun of the first declension, and the termination in *áyá* may be certainly considered as an abbreviation of *áyás*, the terminal *visarga*, as I have before observed, lapsing in the ancient Persian after *a;* आयाः, however, in Sans. is the sign of the genitive or ablative of themes in long *á*, while, on the contrary, we may determine *Athuráyá* to be unquestionably a locative (geographical names in the language of the inscriptions being always placed in that case, although with a genitive signification), and it is satisfactory therefore to find that in the Vedas such an inflexion does actually occur with a locative meaning and, as I believe, representing the true locative case[1]. The Cuneiform locatives, indeed, strongly support the inference, which is also deducible from the Zend, that the terminal *m*, employed in the inflexion of this case in many of the Sanskrit declensions, is a degradation of a primitive *s;* आयां could not become *áyá*, nor could *iyá* and *uvá* be modified from यां and वां. The locative feminine inflexions, which in the language of the inscriptions are *áyá*, *iyá*, and *uvá*, unquestionably represent Sanskrit terminations in *áyás*, *yás*, and *vás*, and we may confidently assume therefore that the final *m* which is now used is comparatively a modern corruption.

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[1] It would be tedious and unprofitable to enumerate all the passages in which each particular word occurs. The reference is usually to the first passage in which the word is found, following the order of the inscriptions as they are given in the preceding chapters.

[2] See Strabo XVI., s. 52; Arrianus Alexander, l. III., c. 7; and Stephen, in voce Νῖνος, where however he merely quotes from Strabo. Suidas repeats the quotation under the same head.

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[1] Dio Cass. l. LV., s. 28.

[2] The name of Assyria I also believe to be extant in the Babylonian Inscription on the grave of Darius, but I cannot yet satisfy myself of its exact orthography.

[3] See Reimar's note to Dio Cass., tom. II., p. 1141, and Walton's Polyglot Bible, p. 39.

[4] The Arabic Geographers always give the title of *Athúr* to the great ruined capital near the mouth of the Upper Zab. The ruins are now usually known by the name of Nimrud. It would seem highly probable that they represent the site of the Calah of Genesis, for the Samaritan Pentateuch names this city *Lachisa*, which is evidently the same title as the *Λάρισσα* of Xenophon, the Persian *r̈* being very usually replaced both in Median and Babylonian by a guttural. (Compare the *Chabaessoarach* of Berosus with the *Laborosoarchod* of Josephus.) If Nimrud be Calah, the name of Καλαχηνή attaching to the province will be sufficiently explained, but Resen, named by the Samaritans *Aspa*, will still have to be discovered.

[5] Upon this connexion depend very important ethnographical considerations which I shall expose in the sequel.

𐎠 𐎮 𐎡 𐎴 𐎠

Ádi-ná, [Col. I., lines 44, 46, p. 203, &c.,] *Abstulit.*
Ádi-nam, [Col. I., l. 59, p. 204, &c.,] *Abstuli.*

The signification of these terms is sufficiently verified by the context of the various passages in which they occur, but the etymology is far from certain; *adi* evidently implies in the inscriptions "to dispossess," or "take away from," and I conjecture therefore that it answers to the Sanskrit दिष, preceded by the privative अ. If this be admitted, we must suppose *ádinam* and *ádina* to represent the 1st and 3rd persons of the active imperfect, the initial 𐎠 being elongated by the *sandhi* of the temporal augment with the privative particle, and the suffix in ना being the characteristic of the ninth conjugation[2]. At the same time, it remains entirely obscure to me why the quantity of the vowel, preserved in the inflexion of the 3rd person, (*ná* for नात्), should be suppressed in that of the first (*nam* for नां); and this difficulty is of equal prominence, whether we follow the etymology given above, or whether we vary the conjugation from the ninth class to the first, and, founding upon the Latin *ten-eo,* suppose the root to be *din* rather than *di*[1]. There are two other forms in the inscriptions, *ditam* and *didiya,* which appear to be derived from the same root in its crude state, (that is, without the prefixing of the privative particle); but these forms afford no assistance in determining whether the Sanskrit base end in *i* or *n,* for the nasal lapses in the inscriptions before a dental, and *ditam* and *didiya* may possibly therefore be for *dintam* and *dindiya.*

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[1] See Bopp's Comparative Grammar, (Eng. edit.) s. 198 and 202, with the note to p. 215. It appears, however, that Panini (VII. 1. 39) considers the Vedic दक्षिणायाः, "in dexterâ," to be a genitive used for a locative, and certainly this transposition is very frequent in Zend. I prefer at the same time adopting Bopp's explanation, that the termination in *ám* is a corruption of *ás*.

[2] दिष in Sanskrit, however, is of the sixth conjugation, and with the prefixing of the particle of negation it would signify "not to possess," rather than "to dispossess." These are strong arguments against its identity with the Cuneiform 𐎮 𐎡, yet I find no other possible correspondent

I will only add that, as the Cuneiform 𐎭 replaces an aspirate and a lingual as well as a dental, a correspondent may be sought in other languages of the form of *hin* or *lin,* as well as that of *din* or *tin,* and that if any such root should exist with the sense of "deprivation[2]," we must alter the quantity of the initial vowel in *adiná,* and suppose the 𐎠 to represent the mere temporal augment. The verb in the inscriptions uniformly governs a double accusative; as in *Gaumáta hya Magush ádiná Kabujiyam utá Pársam utá Mádam,* "Gomates the Magian dispossessed Cambyses both of Persia and Media;" *Adam khshatřamshim ádinam,* "I dispossessed him of the empire," &c.

𐎠 𐏂 𐎡 𐎴

ATRIN-A, [Col. I., l. 74, p. 209,] proper name, *Atrines.*
ATRIN-AM, [Col. I., line 76, p. 209,] *Atrinem.*

The name of Atrina, which is borne in the inscriptions by the chief who excited a revolt in Susiana immediately after the accession of Darius, is not to be found I believe in Grecian history. It is doubtless of Arian etymology, and is in all probability of cognate derivation with the Sanskrit अत्रि[1]. In representing this name, the Median and Babylonian alphabets, incapable of expressing the compound *tr̥* of the Persian language, alter the power to a sibilant, and write *Assina* or *Ashina.*

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[1] That is, *din* in the first conjugation should make the 1st pers. sing. of the imperf. in *ádinam* and the 3rd pers. in *ádina* (for *ádinat*), with the short instead of the long *a.* Examples, moreover, of the above regular formation of the verbs of the first class are so common in the inscriptions, that the final 𐎠 in *ádiná,* may be held determinately to remove the root from that conjugation.

[2] I do not at present remember any form with this sense in the cognate languages which will admit of a possible comparison, but the Scottish *tint,* "lost"

𐎠 𐏂 𐎡 𐎹 𐎠 𐎭 𐎡 𐎹 ATRIYÁTIYA-HYA [Col. I., l. 89, p. 211, &c.,] *Atriatis.* This was the name of a month in the ancient Persian Calendar, and may certainly be compared with the Sanskrit अत्रिजात, the Cuneiform 𐎹 being, as I think, a regular correspondent for the Devanagari ज. The suffix in the Sanskrit name is जात. In the Cuneiform correspondent it may be जात्य, with the *i* interposed to break up the groupe *ty*, but I doubt whether this identity of form may authorize us in supposing the early Persians to have adopted the fable regarding the double birth of the Moon from the eye of Atri and from the Ocean, from which etymologists derive the Sanskrit compound. Possibly the name of *Atriyáta* was applied to the moon by the Arian race previous to the bifurcation of the Indian and Persian branches, and was subsequently adopted by the latter into their calendar without any reference to the original meaning. I have before observed, that in the Cuneiform orthography of the word the 𐎮 and 𐎭 are employed indifferently, but I am now inclined to think I must have been mistaken in the former reading[2]; the Median form is *Assiyátiya.* The names of the months occur in the inscriptions only in the genitive case, and it is remarkable that those names which are of the first declension give the inflexion invariably in *hya*, (Sans. स्य, Zend 𐬵𐬌𐬀,) instead of *hyá*, which may be considered the regular Cuneiform characteristic. I have no means of positively identifying the month of *Atriyátiya*, but it may be presumed from the course of events recorded in the inscriptions, that it was intermediate between *Garmapada*, which was of course a summer month, and *Anámaka*, "the unnamed," which was perhaps an intercalary month at the autumnal equinox.

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[1] अत्रि is supposed by the grammarians to be derived from अद्, "to eat," but no great dependence can be placed on the explanations of these fanciful etymologists.

[2] It was the apparent interchangeability of the letters 𐎮 and 𐎭 in the orthography of the terms *pridiya* and *Atriyátiya,* that induced me, against all etymological evidence, to class the former character among the surd dentals; but I have corrected this error in my Supplementary Note on the Alphabet, p. 179. In the 38th line of the Nakhsh-i-Rustam Inscription, I also think in the word *yadipatiya,* the doubtful character which I have restored as 𐎮 must be altered to 𐎭. See p. 301.

𐎠 𐎭 𐎣 𐎡 𐎹 ADAKIYA, [Col. II., l. 24, p. 216, &c.,] *Tantum? Paululum?* In every passage where this word occurs, either the orthography is incomplete, or the sentence is too much mutilated to admit of illustration from the context. I believe, however, that I detect its employment in four places at Behistun, and that it may be uniformly rendered by "only," or "a little," meanings which perhaps connect it etymologically with the Sanskrit अथकिम्, "what else," and which are preserved by its possible correspondents *anjak* in Turkish, and اندكى *Andaki*, in Persian[1]. The Median equivalent, I may add, in Col. IV., l. 81, of Behistun, is certainly an adverb, and whether my identification therefore of the Persian word be correct or erroneous, we must at any rate seek for a Sanskrit correspondent of that class.

𐎠 𐎭 𐎫 𐎡 𐎹 ADATAIYA, [No. 6, lines 43 and 45, p. 298,] *Id tibi.* I have already in the notes to the inscription at Nakhsh-i-Rustam, p. 305, explained the reasons which incline me to regard this word as a compound of the demonstrative *ada* for *adas*, (Sans. अदः[2] neut. of अदस्,) and *taiya*, (Sans. ते, Zend 𐬙𐬈,)

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[1] If *adakiya* be a genuine word, it must be etymologically explained, I think, as a compound of the demonstrative *ada* (for *adas*), and the neuter form *kit* of the interrogative base *ki*; although it is not immediately apparent how the meaning of "only" can be obtained from elements signifying literally, "that what?" For observations on the suffix in *kit*, see Bopp's Comparative Gram. s. 390, sqq. The resemblance of the Pers. *andak*, and Turkish *anjak*, is perhaps accidental, for the one seems to be the diminutive of *and* اند, and the terminal guttural in the other is probably a Scythic affix.

[2] *Adas*, in Sanskrit, is in Bopp's opinion, (Comp. Gr. s. 350,) compounded of the base *a*, and of a suffix which also occurs in *i-dam*, "this," as well as in the Latin *i-dem*, *qui-dam*, &c. It is, I believe, the only neuter form in Sanskrit which has a terminal *s*; and Bopp, even in that case, does not allow the said termination to be primitive, but considers *das* to be a weakened form of *dat*.

the pronominal suffix of the 2nd pers. The Median correspondent for *ada* in Westergaard's Inscription of Nakhsh-i-Rustam is read in two different ways. In line 35, the form (although with a slight difference of orthography) is the same in pronunciation as that which answers in other passages to the demonstrative *ava*, and its signification of "that," is thus placed almost beyond the reach of dispute; but in line 36, either Westergaard's copy is incorrect, or the inflexion of the pronoun has been altered. I cannot explain with any certainty the reason why the neuter characteristic should be dropped in *adataiya*, but I observe the same peculiarity in the declension of the demonstrative *ava*, which as the neuter accusative, is *avashchiya* with the indefinite particle, but *avataiya* with the pronominal suffix[1]; and I infer therefore that the neuter termination in *as* being regularly in the inscriptions contracted to *a*, whether it occur singly or in composition, is alone restored to its original form (strengthened by an aspiration) when it precedes a suffix commencing with the palatal *ch*, which letter, both in Zend and in the ancient Persian, has the prosodial power of the enclitical particles.

𐎠 𐎭 𐎶 ADAM, [passim,] *Ego.** The pronoun of the 1st person has been so frequently examined and so extensively compared by philologers, that in explaining the Cuneiform inflexions I need do little more than present their Sanskrit and Zend correspondents. In the inscriptions we have the following forms:—

SINGULAR.

Nom.	*Adam*	(Sans. अहं	Zend 𐬀𐬰𐬆𐬨, *azĕm*[2].)
Accus.	*Mám*	(Sans. मां	Zend 𐬨𐬃𐬨, *mâm.*)
Ablat.	*-ama*	(used as an affix).	
Gen. used also for Instrum. and Dative*	*Maná*	(Sans. मम	Zend 𐬨𐬀𐬥𐬀, *mana.* Pers. من)

PLURAL.

Nom.	*Vayam.*	(Sans. वयं	Zend 𐬬𐬀𐬉𐬨, *vaém.*)
Gen.	*Amákham*	(Sans. अस्माकं	Zend 𐬀𐬵𐬨𐬁𐬐𐬆𐬨, *ahmákĕm.* Pali *amhákam.*)

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[1] From observing many other examples, I can now affirm that it is a fixed rule of the old Persian language, that the pronominal neuter characteristic, whether it be *s* or *t*, should be every where elided except before the indefinite particle *chiya.*

[2] In examining the Babylonian writing, I have become aware of a connection

The singular suffix in *maiya*, answering to the Sans. मे *mé* (for *mai*,) and Zend 𐬨𐬉 *mé*, is also of a very frequent employment, and represents indifferently the possessive pronoun "meus," without reference to case, or the instrumental, dative, or genitive of the personal pronoun. The plural suffix has not yet, I believe, been discovered.

I will now add a few remarks on the different forms. *Adam* occurs either singly, or in composition with the suffixes of the 3rd person, *adamshiya*, *adamshim*, and *adamshám*, signifying respectively, "ego illius," "ego illum" (or "illos,") and "ego illorum."

In the classical inscriptions of Darius and Xerxes *mám* is exclusively used as the accusative, but in the degraded language of Artaxerxes Ochus it appears, contrary to all rule, to usurp the place of the nominative, and in that capacity to govern a verbal noun. Compare *mám upá mám kartá*, "ego in meum usum factor," and *tya mám kartá*, "quod ego factor."

The ablative *ama* (for *mat*) is only met with in composition after a preposition governing that case, as in *hacháma*, "a me," and perhaps in *pruvama*," ante me," although this last identification is doubtful[1].

between the forms of the pronoun of the 1st pers. in the Arian and Semitic languages, to which I must devote a brief explanation. In the Arian languages we may take the Sans. *ah* as the true base, which has become *az* in Zend; *ad* in old Persian; *ἐγ* in Greek; *eg* in Latin; *ik* in Goth; *ih* in old Ger.; *asz* in Lithuanian; *az* in old Slavonic, &c. To this base has been added in many of these languages a suffix, for the purpose, as it would seem, of specification, and we have thus *ah-am; az-ĕm; ad-am, ἐγ-ών*, whence *ἐγ-ώ*, and *ego.* Now, the same base has been employed in the Semitic languages, but instead of the suffix in *am* being appended, it has been prefixed to the pronoun under the form of *an*, (which seems to mark it as a definite article,) and in most of the later languages this article has remained as the dominant element, while the true base has been almost lost. Thus in Babylonian, preceded by the distinctive sign, we have *ak* or *aka* for *ego*, but without the sign, *anak* or *anaka;* and in the same way we have the compound forms אָנֹכִי in Heb.; ⲀⲚⲞⲔ in Coptic; and *ἴωνγα* in Æolic Gr.: whilst in the Heb. אֲנִי; the Chald. אֲנָא; the Syr. ܐܢܐ; the Arab. أنا; and Æth. አነ፡ the true base has been almost absorbed in the article. The same analysis must be applied to the 1st pers. plur. as well as to the pron. of the 2nd pers. Compare Bopp's Comp. Gr. s. 326; Pritchard on the Celt. Lang. p. 110; Gesen. Lex., Eng. Ed. p. 79; and Conant's Translation of the *Lehrgebäude*, p. 38, foot note.

[1] That this affix is *ama* rather than *ma* is proved, I think, not only by the orthography of *paruvama*, but by that also of *anuvama*, which would otherwise be written *paruma* and *anuma*, and we have here therefore the same base with a euphonic prosthesis which occurs in the Gr. *ἐμὲ, ἐμοῦ, ἐμέθεν*, &c., and in the

The genitive *maná*, which only differs from the Sanskrit मम in the modification of the nasal and the dialectic elongation of the terminal *a*, is the form which has been most usually adopted as a base, not only in the languages of the Arian family, but in those also of the various branches of the great Scythic race. I do not exactly understand upon what inflexional principle this genitive is formed either in Sanskrit or old Persian, but there can be no doubt, I presume, of the identity of the terminations in *ma* and *na*. When the Cuneiform term is united to a suffixed particle, the final elongation is suppressed, as in *manachá*, "meique," (Ins. No. 3, lines 9, 10,) and its true orthography therefore is precisely similar to that of the Zend 𐬨𐬀𐬥𐬀, *mana*[1].

The plur. nom. *vayam*, common to the Sanskrit, the Zend, and the old Persian, is derived from a base, *vé*, which may possibly be a mere corrupted inflexion of the singular *ma*, but which, as it is also found in the Goth. "*veis*;" old Germ. "*wír*;" Eng. "*we*," &c., must under its own form be of great antiquity[2]. Another plur. base also, *asme*, which occurs in the Vedas, and which answers to

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Pers. affixed *am*. It is doubtful, however, if in *anuvama* the affixed *ama* does not represent the locative rather than the ablat. case, for in the phrase *anuva 'Ufrátauvá*, the former appears to be the case employed.

[1] For observations on this gen. form, see Bopp's Comp. Gr. s. 330, and consult the extensive list of cognate Scythic forms given by Pritchard in his Researches into the Physical Hist. of Man, vol. IV., p. 390, and by Klaproth, in his Sprach-atlas, pp. 16, and 30, 31.

[2] If *vayam* stand for *vé+am*, as philologers are now agreed, it follows that the Zend *vaêm* should be equal to *vai+ĕm*. According to Burnouf, however, 𐬀𐬉 can only be explained as a contraction of *aya*, and the Zend therefore is not a primitive but a secondary form, less ancient than its Cuneiform correspondent. (See Yaçna, sur l'Alph. Zend, p. 55.) The termination in *é* being the regular pronominal plural characteristic, *vé* must be referred to a sing. *va*, and that this *va* again is in its origin identical with *ma*, the base of the oblique case in the singular, is rendered extremely probable by the analogy not only of the Scythic, but of the Semitic plurals. Thus in all the Turkish dialects the plur. is formed by a suffix of number, from the singular. Conf. Mong. *bi*, I, and *bi-da*, we; Mandshu, *bi* and *be*; Turk. *ben* and *biz*, and particularly Finnish *ma* and *me*; and in the Semitic languages it must be observed, that the terminal *na* or *nu*, which distinguishes the 1st person plur. is also in reality a suffix of plurality, evidently allied to the plural-ending in verbs and in masculine nouns, in all of which a nasal is the chief element. Thus אֲנַחְנוּ is the plur. of אָנֹכִי, and retrenching the prefixed article and the plur. sign נוּ, we find the singular base כ exchanged for ח. In the same way the ح in نحن, the Arab. correspondent of אֲנַחְנוּ, is the

the Gr. ἄμμες (for ἄσμες), has produced the gen. *amákham*, a form of which I have already given the correspondents in Sanskrit, Zend, and Pali, and which is properly a possessive rather than a personal pronoun[1].

𐎠 𐎴 𐎹

Ánaya, [Col. II., l. 88, p. 226,] *Adduxit.*

Ánayam (?) [Col. I., l. 87, p. 211,] *Adduxi.*

Ánayatá, [Col. I., l. 82, p. 210; and Col. II., l. 73, p. 223,] *Adducebatur.*

Aniya (?) [Col. V., l. 12, p. 258,] *Adductus est.*

These forms are derived from the root नी with the prefixed particle आङ. *A'naya* answers to either आनयत् or आनयन्, the 3rd pers. sing. or plural of the active imperfect, and *ánayam* (if that term is really found in the inscriptions) will be the 1st pers. sing. of the same tense. *A'nayatá* expresses regularly the Sanskrit आनयत, and should represent therefore the 3rd pers. sing. of the middle imperf. In both the passages, however, where the word occurs, there is some difficulty regarding it. In the one it is, I believe, united to the past participle *basta*, and in the other it is impossible to ascertain from the broken fragments now alone visible upon the rock, whether the true orthography be *ánayatá* or *ániyatá*. The context, at the same time, clearly shows that it is used with a passive signification; and perhaps, therefore, in the compound *bastánayatá*, "vinctus adducebatur," the middle voice may have that power[2],

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true pronominal base which has been lost in the sing. [illegible]. It is remarkable, however, that in almost all the Arian tongues, in the plural of the 1st pers. the pronominal base has given way altogether to the suffix of number; for we can hardly doubt that the nasal in नः, 𐬥𐬋, Lat. *nos*; Russ. *nas*; Welsh *ni*, &c. is to be thus explained. The Median plurals are of great importance in illustrating this question, and will be considered hereafter.

[1] For Bopp's remarks on *asmé* and *asmákam*, see Comp. Gr. s. 332, and the "Remark" added to section 340. He clearly shows that the termination of *asmákam* is a possessive suffix allied to the Hindustani *ká*, *ké*, *kí*. In the Cuneiform *amakham*, the lapse of the sibilant before the nasal is regular, but I am quite unable to explain the reason of the aspiration of the guttural.

[2] I shall have repeated occasion hereafter to notice the employment of the middle for the passive voice, as in *ayaubatá*, "he was called;" *agarbáyatá*, "he was seized," &c.

while in the 13th paragraph of the second col. at Behistun, the term employed may be *aniyatá* answering to the Sans. pass. imperf. आनीयत.

I observe, that in the 13th and 14th paragraphs of the second col. at Behistun, the Median correspondents for *ánaya* and *ánayatá* (or *úniyatá*,) are those which usually express the idea of "sending;" but I cannot reconcile such an interpretation with Sanskrit etymology, and conjecture accordingly the substitution of "sending" for "bringing," to be an instance of careless translation.

In my previous notes on the fifth col. at Behistun, and on Ins. No. 3, p. 276, I have supposed that *ániya* may be a form of the aorist, substituted for the Sanskrit आनैषीत् or अनेष; but this is, to say the least of it, extremely doubtful; for in the latter passage the true orthography may very possibly be *abiya*[1], and in the former, owing to the mutilation of the writing, we cannot determine whether *ániya* be really a verbal formation, or whether it may not rather represent the pronoun अन्य, which repeatedly occurs in the inscriptions in other places, inflected nearly in the same manner as in Sanskrit. If *âniya*, in line 12 of the fifth col. at Behistun, signify "other" or "an enemy," the quantity of the initial letter will be short.

𐎠 𐎴 𐎠 ANÁ. See IYAM.

𐎠 𐎴 𐎠 𐎶 𐎣 ANÁMAKA-HYA, [Col. I., l. 96, p. 213, &c.,] *Anamacis.* In this title, which is applied to one of the months of the old Persian Calendar, we have probably the "unnamed," (अनामक,) or intercalary month of India. In the Persian year it followed soon after *Garmapada*, and I conjecture it therefore to have occurred at the autumnal equinox. The termination in *hya* is the regular genitive inflexion of the first declension (Sans. स्य).

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[1] See the notes to *ájamiyá*, where I have shown that the reading of *âniya* for *ábiya* adopted by Lassen, on the authority of Westergaard, has been since retracted. I believe, therefore, that *âniya*, as a derivative from the root णी, must be rejected from the Vocabulary.

𐎠𐎴𐎡𐎹 ANIYA. This is the exact equivalent of the Sans. अन्यः, and the Latin "alius;" the *l* and *n* being to a certain extent interchangeable letters[1]. That *aniya* in the inscriptions follows the pronominal declension, as in Sanskrit, is shown by the ablatival form *aniyaná* for *anyasmát,* instead of *aniyá* for *anyát;* as well as by the nominative neuter, which gives the orthography of *aniyash,* (with the developement and aspiration of the visarga peculiar to pronouns), before the enclitical particle *chiya.* We have the following cases of the pronoun in different passages of the inscriptions.

SINGULAR.

Nom. masc. *Aniya,* (Col. I., l. 95, p. 213, and Col. III., l. 32, p. 232.) Sans. अन्यः

Nom. neut. *Aniyash-chiya,* (Col. IV., l. 46, p. 247, and No. 15, l. 13, p. 329.)

Accus. masc. *Aniyam,* (Col. l. 86, p. 211.) Sans. अन्यं

Ablat. masc. *Aniyaná,* (No. 4, lines 20, 21, p. 282.) Sans. अन्यस्मात्

Gen. masc. *Aniyahyá,* (Col. I., l. 87, p. 211.) Sans. अन्यस्य

PLURAL.

Nom. masc. *Aniyá,* (Col. IV., lines 61 and 62, p. 252.) Sans. अन्ये

Nom. fem. *Aniyá,* (Col. I., l. 41, p. 201.) Sans. अन्याः

Accus. fem. *Aniyá,* (Col. I., l. 47, p. 203, and l. 67, p. 205.) Sans. अन्याः

Locat. fem. *Aniyáuvá,* (Col. I., l. 35, p. 200.) Sans. अन्यासु

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[1] According to Bopp, the Sans. अन्य is formed of the base अन् and the relative य, and this appears to be fully borne out by his analysis and examples. See Comp. Gr. s. 374, where the following terms are compared: Sans. अन्यः; Latin *alius;* Prakrit *anna;* Goth. *alya;* Gr. ἄλλος; old Germ. *alles,* &c. In the Cuneiform *aniya* the *i* is undoubtedly euphonic, being introduced to combine the *n* and *y*, which will not unite in a compound articulation. The base *ana* is also extensively employed in Zend.

The inflexions in *aniyash chiya*, in *aniyaná*, and in *aniyá'uvá*, are all of orthographical value; the Sanskrit form answering to *aniyash* must have been अन्यः, instead of अन्यत्[1], and the visarga elided as a terminal (as in the nom. masc.) can only have been aspirated after the short *a* by the enclitical power of the indefinite particle, a power which is analogous in principle, though not exactly assimilating in operation, to that possessed by the Zend 𐬗𐬀, of preserving intact, both in form and quantity, the inflexion to which it is appended[2].

In *aniyaná*, independently of the suppression of the silent terminal, we have a modification of the nasal from *m* to *n*, and the elision of the preceding sibilant[3]. In *aniyá'uvá*, also, we have, 1st, the substitution after the *a* of the base, (which is elongated as a mark of gender) of an aspiration inherent in the Cuneiform 𐏃, for the sibilant of the Sanskrit locative affix; 2nd, the introduction of an euphonic *v* to connect the *u* with the dissimilar vowel *a;* and 3rd, the dialectic elongation of the latter vowel as a terminal, an elongation which also occurs in the genitive *aniyahyá*[4].

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[1] I have before observed, that where a terminal *s* does occur in a Sanskrit neuter, as in अदः, it is considered by Bopp to be the weakened form of a primitive *t*, (see Comp. Gr. s. 350,) but perhaps the Cuneiform examples of *aniyash* and *awash* may change the Professor's opinion.

[2] For a full explanation of the enclitical power of the Zend 𐬗𐬀, see Yaçna, p. 27, and Bopp's Comparative Grammar, (Eng. Edit.) p. 163. Rosen also has a note on the enclitical power of the Vedic *chana*, in his explanation of l. 7, Hymn xviii. of the Rig Veda. See his "Adnotationes," p. xliv.

[3] If Bopp's theory be true of the common derivation of the Sanskrit pronominal inflexions from the particle *sma* appended to the base, we should expect to find the same orthography in the ablat. *aniyaná*, and in the genitive *amákham*, the one being for *anya-smát*, and the other for *a-smákam;* I cannot pretend to dispute his theory, (Comp. Gr. s. 166 and 183,) supported as it is by Zend and Pali analogy, yet the uniform employment of the suffix in *ná* for the old Persian pronominal sing. ablat. (compare *aniyaná* with *aná* and *tyaná*,) certainly indicates a distinction from the particle *ma* (for *sma*,) which occurs in the plur. of the 1st person.

[4] On further consideration, I prefer comparing the Cuneiform inflexion in *'uvá* (for *huvá*) with the primitive Sans. स्व, which in Zend has become 𐬵𐬬𐬀,

There is some doubt attaching to the nom. plur. *aniyá*. According to the context of the passages where the term occurs, it would certainly appear to represent that case, being in apposition with the nom. *A'uramazdá;* but on the other hand it is united to a noun *Bagáha,* which, if a nominative, is irregularly formed, and other pronouns in the inscriptions are found to form the nom. plur. masc. in *iya,* which answers regularly to the Sanskrit ए[1].

The Cuneiform *aniya* has the double acceptation of "other" and of "an enemy," a confusion of sense which has its counterpart in the double employment of the Latin "hostis." Its principal use, however, in the inscriptions, is to denote the dependent provinces of the Persian empire, those which are "other" or different from the supreme states of Persis and Media; and I am strongly inclined therefore to believe, that in this distinction we may discover both the origin and meaning of the famous Sassanian expression, *Iran* and *Aniran,* the latter title being a mere contraction of *Aniya Irán,* and signifying literally, the provinces which are "other" or "different" from those comprised under the special appellative of *Irán*[2].

𐎠𐎴𐎡𐎹 Aniya, *adductus est.* See Anaya.

𐎠𐎵𐎢𐎺 Anuva, [Col. I., l. 92, p. 213,] *Secus, secundum.* I compare this particle with the Sanskrit अनु, which, although properly signifying "after," has in its application to rivers, the special meaning of "along" or "upon." In the language of the inscriptions, however, the preposition governs a locative, instead of an accusative case, the Cuneiform expression occurring of

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hva, rather than with the contracted form of सु. For an explanation of this point, see under the head *dahyaushuvá.*

[1] *Bagáha* is formed like the Vedic स्तोमासः and like all the Zend plur. nominatives in 𐬃𐬢𐬵𐬋, *áoñhó.* (See Comp. Gr. s. 229.) *Aniya* also may be supposed in the old Persian to follow the adjectival as well as the pronominal form of inflexion, and *aniyá* will thus be the regular correspondent of अन्याः.

[2] The expression *aṇairyáo dañghávó* occurs in the Zend Avesta, in the hymn to *[illegible]ad,* and is undoubtedly, therefore, of very high antiquity. Burnouf believes the prefix to be the mere privative particle, and translates accordingly, "the non-Arian provinces." I prefer, however, considering *an* to be a contraction of *aniya.* See Yaçna, Notes, &c., p. lxii.

anuva 'Ufrátauvá, "along the Euphrates," as we have in Sans. अनुगंगं, "along the Ganges[1]."

𐎠𐎵𐎢𐏁𐎡𐎹𐎠 ANUSHIYÁ, [Col. I., l. 58, p. 204, &c.,] *Assectatores.* The signification of this word, which is of a very frequent employment, is certainly that of "followers" or "adherents," and I suppose it, therefore, to be compounded of अनु, "after," and of an adjective formed with the suffix in *ya,* from षि, "to bind." The root *shi,* however, is used in the inscriptions simply to denote "going," as in *ashiyava,* "he went," and it may thus possibly have the same sense in the present compound. The terminal 𐎠 is the characteristic of the nom. mas. plur. for the Sans. आः Remark also, that the Sanskrit sibilant of the root, (supposing it to be identical with षि, "to bind,") which as an initial is modified to an aspirate in *haina,* takes the aspirated form of *sh* in *anushiya,* owing to its interposition between the vowels *u* and *i.*

𐎠𐎱𐎥𐎢𐎭𐎹

APAGAUDAY-A, [Col. IV., l. 54, p. 250,] (*Ne*) *celes.*
APAGAUDAY-ÁHYA, [Col. IV., lines 56, 57, p. 251,] (*Si*) *celes.*

I suppose that we have here the root गुह्, "to conceal," preceded by the part. अप, and conjugated according to the tenth class, or in the causal form[2]. *Apagaudaya* appears to be the 2nd pers. sing. of the active imperfect, (or perhaps the aorist,) the terminal visarga of the Sanskrit being dropped after *a*, and the temporal augment (which would give *apágaudaya*) being also elided, as the term is preceded by the interdictory particle *má*. In *apagaudayáhya*, we have probably the 2nd pers. sing. of the present subjunctive, for the term is preceded by the conditional particle *yadiya*, "if," and according to Sanskrit analogy, the vowel of the personal suffix in the indicative mood would not require to be elongated. The *aya* subjoined to the root I consider to be the causal or conjugational characteristic.

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[1] In col. 4, l. 53, at Behistun, we have, I think, also the compound term *anuvama,* "after me," formed like *hachâma* and *paruvama;* and as the affix of the 1st pers. in *hachâma* is certainly in the ablat. case, we must either suppose that *anu* governs the ablat. as well as the locat., or that *ama,* as an affix, represents the two cases indifferently.

[2] गुह् in Sanskrit, is of the first class, and is moreover one of the few roots which, in the causal form, lengthen the vowel उ to ऊ instead of introducing the *guna;* so that it is impossible to say in the Cuneiform *gaudaya,* whether we have a change of conjugation from the first to the tenth class, or whether it may not rather be the regular *gunaed* causal form. The change also of an aspirate to a dental as a radical letter is suspicious.

𐎠𐎱𐎫𐎼𐎶 Apataram, [No. 6, l. 18, p. 293, and No. 14, l. 25, p. 327,] *Aliter, Alibi.* This is certainly an adverb implying "difference" or "distinction," and I explain it therefore as a compound of the particle अप, cognate with the Greek ἀπὸ, and the comparative suffix in *taram*, which is very frequently employed in Zend[1].

𐎠𐎱𐎼𐎶 Aparam, [Col. IV., l. 37, p. 245, l. 42; p. 246, l. 70, p. 253, l. 76, p. 254,] *Post hac.* अपरं in Sanskrit, as a neuter adjective, signifies properly "other" or "different," but it is used in the Vedas with a special application to posteriority of time, and the Zend 𐬀𐬞𐬀𐬭𐬆𐬨 conveys the same meaning[2]. In the inscriptions, *aparam* can only be translated "hereafter" or "in future times."

𐎠𐎱𐎡𐎹 Ápiya, [Passim,] *Etiam.* This word, which occurs in the formulary of the royal titles so frequently repeated in the Achæmenian Inscriptions, is supposed by Lassen to be a derivative from आप्, "to obtain." As I perceive, however, that in the Median writing the term is usually considered unworthy of translation, and that where it is rendered the equivalent is evidently an unimportant particle, I prefer comparing it with the Sanskrit अपि, and considering it a mere copulative conjunction. A further argument in support of this explanation is, that at Nakhsh-i-Rustam, *apiya* is attached to the preceding word, (the orthography being given of *duriápiya* for *duria*+*apiya*,) precisely in the same manner as we find the particles *chá* and *vá* to be employed in other passages as copulative suffixes.

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[1] This adverb must have been very early used with a special reference to a difference of time as in the English "after," for the Chaldee אַפְּתֹם, "at length," (Ezra iv. 13,) and the Pehlevi *afdom*, "the last," (as in *Ardewán el Afdom*, Artabanus *the last* Arsacidan *king*), are unquestionable cognate forms, the *r* according to custom being changed to a nasal.

[2] Burnouf has fully examined the Zend 𐬀𐬞𐬀𐬭𐬆𐬨, *aparĕm*, and compared it with the अपर (*in posterum*) of the Rig Veda, in the continuation of his Zend researches, published in the Asiatic Journal of Paris. See Journal Asiatique, IV^{me} Série, tom. V., No. XXIII, p. 296.

𐎠 𐎱 𐎡 𐏁

Ápish, [Col. I., l. 96, p. 213,] *Aqua*.

Ápiyá, [Col. I., l. 95, *ib*.,] *Aquâ*.

I compare *ápish* with the Sans. आपः, Zend 𐬀𐬟𐬯, *afs;* Persian اب *áb*, &c.; supposing the noun to be of the second declension, as a feminine theme in *i*. The nominat. *apish* occurs but in a single word, *ápishim*, where it is united to the suffix of the 3rd pers., and where the terminal case-sign has probably been dropped in order to avoid the duplication of the sibilants. *Apiyá* I consider to be the true locative case singular, the termination in *iyá* standing for याः, which was a more ancient and regular inflexion for the case in question, than either the औ or यां of the classical Sanskrit[1].

𐎠 𐎲 𐎡 𐎹 Abiya, [Passim,] *Ad*. This is a preposition governing the accusative case, identical with the Sanskrit अभि and the Zend 𐬀𐬌𐬡𐬌[2]. Whether the به of modern Persian, signifying "to" or "towards," be a relic of the Zend *aibi*, or whether it may not have been rather directly borrowed from a Semitic source, I am hardly prepared to say. As a preposition implying relationship to the object it is scarcely distinguishable from the Hebrew בְּ, and Arabic بِ, *bi*[1], but where as a mere redundant particle it is prefixed to the imperative and potential of Persian verbs, it must be referred immediately, I think, to the Zend 𐬀𐬌𐬡𐬌, which, although identical with the Sanskrit अभि, is frequently attached to roots without in any way affecting the signification. The Greek ἐπὶ is no doubt a cognate particle, both as to form and application.

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[1] Bopp has given good reasons for supposing the terminal *u* in Sans. locatives of the second and third declensions, (bases in *i* and *u*,) to be a vocalization of *s*, and he would make पत्याः therefore to be the original form of पत्यौ. (See Comp. Gr. s. 198.) I have before observed, (under the head *Athuráyá*,) that the suffix in *ám* for the same case is also a corruption of *ás*, and it may thus be immaterial with which of the Sans. loc. terminations we compare the Cuneiform *iyá*.

[2] The Zend also has a preposition 𐬀𐬊𐬌, *aoi*, or 𐬀𐬌𐬎𐬌, *aiwi*, which signifies "on" or "towards," and which, as well as 𐬀𐬌𐬡𐬌, is probably connected with the Cuneiform *abiya*. See Yaçna, Alphab. Zend, p. lxiii, note 22; and Bopp's Comp. Gr., s. 45.

𐎠 𐎲 𐎡 𐎨 𐎼 𐎡 𐏁. ABICHARISH, [Col. I., lines 64, 65, p. 205,] *Officia* (*sancta*), or *Ministris?* This word, which occurs in an interesting but very obscure sentence at Behistun, is unfortunately of doubtful orthography. If the true reading be *abicharish*, it must be considered, I think, to represent the accus. feminine plur. of a theme in *i*; but if the reading of *abicharabish*, which I have conjecturally proposed in p. 208, should be correct, then we must identify the term as the dative plural of a masc. theme in *a*[2]. In either case the etymology will be from the root चर्, preceded by the particle अभि, and the allusion may be either to the simple act of "service," or, as I prefer believing, to the particular religious observances of the Persian faith, which the Brahmans denounced as magical and malevolent. After much consideration, I propose the following amended reading of the passage in which this word occurs.

Ayad(a)ná	tyá	Gaumáta	hya	Magush	viyaka,
Sacra	quæ	Gomatus	qui	Magus	vetuit,
adam	niya(?)párayam,		kárahyá	abicharish,	gai-
ego	restitui,	(nempe)	regni	officia sancta,	canta-
thámchá,	mániyamchá,	víthabishchá			tyádish
tionemque,	cultumque,	gentibusque	(ea restitui)		quas illis
Gaumáta	hya	Magush	adiná.		
Gomatus	qui	Magus	orbaverat.		

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[1] Gesenius has a curious note on the origin and employment of this particle in the Semitic languages, in his Lexicon, (Eng. Ed.) p. 122.

[2] In Sanskrit अभिचरः is "a servant," but आभिचारः, "a magical observance." *Abichari*, perhaps, in the old Persian, is equivalent to the latter term, the suffix in *i* giving the same power as the causal form of the root.

𐎠 𐎲 𐎡 𐏁 **Abish.** See **Ava** and **Iyam.**

𐎠 𐎲 𐎡 𐏁 𐎫 𐎠 𐎶 **Abishtám,** [Col. IV., l. 64, p. 252,] *Exitium, ruinam.* I consider this word to be the accus. of a noun formed from सा preceded by अभि. The sentence in which it occurs is too much mutilated to admit of its application being ascertained from the context; but I should presume that it must have the same signification of "destruction," which appertains to the Sanskrit अभिषा. In the nominative, both of this term and of *upastám,* we appear to have a feminine theme in long *a,* the noun being formed immediately from the verbal root without the addition of any suffix whatever. Remark also, that the sibilant which retains its primitive form in *upastám* after *a,* is aspirated in *abishtám* after *i.*

𐎠 𐎶 𐎠 𐎧 𐎶 **Amákham.** See **Adam.**

𐎠 𐎶 𐎠 𐎫 𐎠 **Amátá,** [Col. I., l. 7, p. 196,] *Immenso?* If *amátá* be the true reading of this word in the 3rd paragraph of the Behistun Inscription, the signification of the phrase *hachá pruviyata amátá ámahya,* must be, I think, "we have been from unmeasured antiquity," *amátá* representing the ablative masc. sing. of the past particle of मा, "to measure," preceded by the privative particle. It is impossible, however, to determine with any certainty the second character of the Cuneiform word, and if the reading be altered to *adátá* or *anátá,* the sense of course will be altogether different. The Median equivalent, I may add, is equally obscure. It certainly has not the appearance of a participle; but as it occurs in no other passage of the inscriptions, neither have I any clue to its meaning, nor can I venture even to assert its grammatical condition.

𐎠 𐎷 𐎡 𐎹 **Amiya,** [Passim,] *Sum.* We meet with several forms of the substantive verb in the language of the Inscriptions, which I propose to identify as follows:—

INDICATIVE PRESENT.

1st Pers. Sing.	*Amiya*, (passim). Sans. अस्मि. Zend 𐬀𐬵𐬨𐬌, *ahmi.*
2nd do. do.	*Ahya*, (Col. IV., l. 37, p. 245, &c.) Sans. असि. Zend 𐬀𐬵𐬌, *ahi*[1] ?
3rd do. do.	*Astiya*, (Col. IV., l. 46, p. 247, l. 51, p. 249.) Sans. अस्ति. Zend 𐬀𐬯𐬙𐬌, *asti.*
3rd Pers. Plur.	*Hatiya*, (Col. IV., lines 61 and 63, p. 252.) Sans. सन्ति. Zend. 𐬵𐬈𐬧𐬙𐬌, *heñti.*

IMPERFECT ACTIVE.

1st Pers. Sing.	*A'ham*, (Col. I., l. 14, p. 197, &c.) Sans. आसं.
3rd do. do.	*A'ha*, (passim.) Vedic असत्. Zend 𐬃𐬊𐬢𐬵𐬀𐬙, *áoghat.*
3rd Pers. Plur.	*A'ha*, (Col. I., l. 10, p. 197, &c.) Sans. आसन्. Zend 𐬃𐬊𐬢𐬵𐬆𐬥, *áoghĕn.*

IMPERFECT MIDDLE.

1st Pers. Plur.	*A'mahya*, (Col. I., lines 7, 8, and 11, p. 196, 197.)
3rd do. do.	*A'hata* or *A'hatá*, (Col. III., l. 49, p. 233, and Col. I., l. 19, p. 197.)

PRESENT SUBJUNCTIVE.

3rd Pers. Sing.	*Ahatiya*, (Col. IV., l. 38, p. 245, l. 68, p. 253.)

In the forms of the indicative present, we have the lapse of the sibilant before *m* in *amiya*[2], and the lapse of the nasal before *t* in *hatiya*. *Ahya* and *astiya* reproduce the Sanskrit forms as nearly as the Cuneiform orthography will admit.

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[1] I do not remember to have met with the 2nd pers. sing. pres. of the substantive verb in Zend, but I presume that the form must be *ahi*, agreeably to the orthographical rules of the language.

[2] M. Burnouf has an excellent note on the suppression in Zend of *s* in the initial group *sm*, (Yaqna, Notes, &c., p. lxvii. Note O,) and he explains the substitution of *mahi* for *smasi*, in the 1st pers. plur. of the ind. pres. by supposing the personal characteristic to be detached from the root; but this restriction will certainly not apply to the substant. verb in the language of the inscriptions, for the *s* which is lost in *amiya* and *amahya* is radical, and has no connexion with the personal endings.

I have been long in doubt as to whether the initial 𐎠 in the 3rd pers. of the active imperfect should be elongated. If we suppose the verb to be conjugated regularly, the coalition of the temporal augment with the initial vowel of the root will of course increase the quantity; and we thus, in fact, find the elongation not only in the Sanskrit imperf. आसीत् and perf. आस, but also in the Vedic आः, and in the Zend *áoḡha* and *ás*[1]; but I perceive in Westergaard's Radices that there is also a Vedic असत् for the 3rd pers. sing. of the imperfect; where, notwithstanding that the verb is of the second class, the short *a* is introduced between the base and the personal characteristic, (as it is introduced likewise in आदत् from अद्, "to eat[2];") and I am the rather inclined to adopt this for the true correspondent of the Cuneiform *aha*, (erat), as it will enable us to distinguish between the singular and plural number by a difference of initial quantity, and as there is moreover a third form in Zend of the active imperfect, *aḡhat*, which agrees with the Vedic *asat* in retaining a short vowel at the commencement. I suggest, accordingly, that *aha* in the singular may be for असत् and *aḡhat*, and *áha* in the plural for आसन् and *áoḡhěn*[3].

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[1] For a full comparison of the Zend and Sans. forms of the past tenses of the substantive verb, see Burnouf's Yaçna, Alph. Zend, p. cxviii, and p. 434, note 290.

[2] See Rad. Ling. Sans., p. 300. It is curious that I do not find this form of *asat*, either in Bopp, Lassen, or Burnouf. The Vedic form which they invariably quote is *ás*. See Lassen's Ind. Bib., tom. III., p. 78; and Bopp's Sans. Gram. p. 331. (I have since found *asat* in the Rig Veda, Hymn ix., l. 5. See Rosen's Notes, p. xxviii?)

[3] On further consideration I am disposed to think that this distinction of quantity between the 3rd pers. sing. and plur. cannot be maintained. In the Vedic असत्, *asat*, the temporal augment has evidently been dropped, as is very frequently the case in that dialect, and the same explanation is to be given of the Zend *aḡhat*, which is formed without the augment, according to the almost universal rule of that language; as *áham* stands for आसं, *ásam*, so *áha* in the sing. must be for *ásat*, and in the plur. for *ásan*. The latter term, indeed, actually exists, and the former, (as Bopp has remarked, Comp. Gr. s. 532,) was probably the true and original form of the modern आसीत्, *ásít*. The object of the Sans. in irregularly introducing a conjunctive vowel after the root, (notwithstanding that the verb is of the 2nd class,) has been to prevent the personal characteristics from

I take the forms of the middle imperfect from the regular Sanskrit conjugation of अस् preceded by the preposition अधि, *áhata* and *ámahya* answering to *ásata* and *ásmahi* in अध्यासत and अध्यास्महि. There is only occasion to remark, that in the Cuneiform *áhata* the terminal vowel is optionally elongated, and that the Sanskrit *ásmahi*, if it occurred in the Vedas, would probably be written *ásmasi*, (as we have *smasi* for *smah* in the present), the termination in *si* being the regular correspondent of the Cuneiform *hya*[1]. The 3rd pers. sing. of the middle imperfect does not, I believe, occur in the inscriptions, but it would no doubt be written *ástá*, for the Sanskrit *ásta* in अध्यास्त[2].

We have hardly a sufficient number of examples in the inscriptions to be able to determine with any certainty the rules upon which are formed the different tenses of the subjunctive mood; but with regard to the present tense of that mood, we may I think presume that it is distinguished from the indicative by the employment of a servile *a* prefixed to the personal characteristics. If the verb accordingly be of the second class, we shall have for the terminations of the 3rd pers. sing. *tiya* in the indicative, and *atiya* in the subjunctive, while in verbs of the first

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being lost, but there are only a few roots in the language, or अस्, "to be," अद्, "to eat," and the class रुदादि in which the peculiarity is found. In the old Persian the preservation of the personal endings in *ásat*, *ásas*, and *ásan*, was impossible, owing to the orthographical law of elision of the silent terminals; but the conjunctive vowel, which was first used with a view to that preservation, has been nevertheless retained. I am not sure that *áoǧhat* and *áoǧhĕn* are genuine forms of the active imperfect of the indic. mood in Zend; the forms of *aǧhat* and *aǧhĕn* without the augment of past time are more regular, but still it is with the former that we must compare the Cuneiform *áha*. See Comp. Gr. s. 530 sqq., and Yaçna, Notes, p. cxiv.

[1] Bopp, however, considers *mahi* in the 1st pers. plur. of the mid. imperf. as an abbreviated form of *madhi*, comparing it with the Greek *μεθα* and the Zend *maidhé*, in the same way as he derives *mahé* in the primary forms from *madhé*. It is perhaps, indeed, only in the active pres. tense that there is any reason for supposing the Vedic dialect to have employed a termination in *masi*. Compare Bopp's Comp. Gr. ss. 439, 472, and 536, with Yaçna, Notes, p. lxx.

[2] I am not aware that we have the middle imperfect of the sub. verb standing alone, either in Zend or in the Vedic or classical Sanskrit. I follow Wilkins, (p. 187,) and Bopp's Comp. Gr. s. 544, for the forms which occur in composition, supposing the verb to be conjugated regularly in this tense according to the second class.

conjugation, the respective endings will be *atiya* and *átiya*. A similar rule also appears to have prevailed in the Vedic Sanskrit and in Zend; *bhaváti* in the one, and *mairyáiti* in the other, affording examples of the introduction of an additional *a* before the personal suffix of the subjunctive present[1].

𐎠𐎷𐎢𐎰 AMUTHA, [Col. II., l. 71, p. 223, and Col. III., lines 41, 42, p. 233,] *Illinc.* I compare this word with the Sanskrit अमुतस्. The lapse of the silent terminal *s* is perfectly regular, but I am unable to explain the aspiration of the dental. In other adverbs, the Cuneiform 𐎰 replaces a Sanskrit थ, or Zend 𐬚, as in *yathá* for यथा, and *avatha* for 𐬀𐬎𐬎𐬀𐬚𐬀; here, however, the termination is the ablatival suffix in *tas*, and the orthography appears to be needlessly irregular[2]. Wilson translates अमुतस् by "hence;" but the pronoun अदस्, into the declension of which the compound base *amu* largely enters, has the signification of "that," as well as "this;" and I find from a note in Rosen, that in the Vedas the pronoun *is* usually employed to express the remote demonstrative[3]. I translate accordingly "from thence," as that meaning is alone applicable to the context.

𐎠𐎹𐎭𐎴𐎠 AYAD(A)NÁ, [Col. I., lines 63, 64, p. 205,] *Sacra (sine victimis?)* My explanation of this word must be in a great measure conjectural. It certainly refers to some form or species of divine worship, and may be presumed therefore to be a derivative from the root यज्, but whether the initial 𐎠 be the particle आङ् or the negative prefix, can only be inferred from the context. यज्ञ in Sanskrit, (as well as 𐬫𐬀𐬯𐬥𐬀, *yaçna*, and 𐬫𐬀𐬰𐬥𐬀, *yazna*, in Zend,) is applied particularly to "sacrificial worship[1];" and according, therefore, to the quantity of the Cuneiform prefix will that meaning be extended or reversed. Referring, then, to the passage in which the word occurs, and which I have translated literally under the head *Abicharish*, I think that I perceive a difference between the sacrificial worship of the Magi and the religious rites of the people, which consisted exclusively of certain outward "observances" (*abicharish*), of "chanting" (*gaithám*), and of "reverential adoration" (*máṅiyam*). These popular and simple rites, accordingly, I conjecture to have been named *ayad(a)ná*, from their being unaccompanied by sacrifices or oblations[2], and such may we perhaps suppose to have been the form of worship re-established by Darius after the overthrow of the Magi, and the fearful retribution with which that class was visited—a retribution of which the memory so long survived in the annual feast of the Μαγοφόνια[3]. I will only add, that the change of the Sanskrit sonant palatal to the sonant dental is according to an acknowledged law of permutation; that I have suggested the introduction of a short *a* between the root and the suffix in *na*, as I am doubtful if the Cuneiform language will admit of a hard group such as *dn*; and that *ayad(a)ná* must be the accus. plur. of a feminine noun of the first declension, the relative *tyá* which follows being necessarily of that gender.

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[1] I find the Vedic *bhaváti* quoted by Westergaard in his Median Memoir, p. 390, and *mairyáiti* occurs in the Vendidad Sadé, p. 240. Bopp also exemplifies this rule by further Vedic, Zend, and Greek examples in his Comparative Grammar, s. 713.

[2] There is, however, the same irregular aspiration of the dental as the initial letter of *thakatá*, "then."

[3] See Rosen's Adnotationes to his Spec. Rig Ved., p. xxiv.

𐎠 𐎹 𐎿 𐎫 𐎠 AYASTÁ, [Col. I., l. 47, p. 203, and Col. III., l. 4, p. 228, and lines 42, 43, p. 233,] *Cum.* This is a preposition governing the accus. case, which is I believe without any correspondent either in Zend or Sanskrit, but which may be perhaps allied to the Latin *juxta*. *Ayastá*, in the inscriptions, appears to imply "agency" or "conjunction," and to be used indifferently either before or after the noun[1]. In the first paragraph of the third column at Behistun, *ayastá avam káram* is translated in the Median, as if the phrase had been *hadá avá kárá*, "with that force," and *káram ayastá*, in the seventh paragraph of the same column, has apparently a similar meaning. The other phrase in which the word occurs, *hauva ayastá 'uvái-p(a)shiyam akutá*, I shall consider hereafter.

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[1] For an analysis and explanation of these Zend terms, see Yaçna, pages 7 and 21.

[2] Herodotus particularly mentions the absence of all the paraphernalia of sacrificial worship in the devotions which the Persians paid to the Gods, *οὔτε βωμοὺς ποιεῦνται, οὔτε πῦρ ἀνακαίουσι μέλλοντες θύειν· οὐ σπονδῇ χρέωνται, οὐκὶ αὐλῷ, οὐ στέμμασι, οὐκὶ οὐλῇσι*, but he still asserts that a victim was immolated, while the sacred chaunt was being performed, *μάγος ἀνὴρ παρεστεὼς ἐπαείδει θεογονίην*. Lib. I., c. 132. In support of my theory I may further observe, that while the Assyrian and Babylonian sculptures abound with representations of sacrificial worship, there is not a single trace at Persepolis of the immolation of victims.

[3] The Magophonia, which is commemorated by Herod. l. 3, c. 79, as well as by Ctesias and Agathias, has been a fruitful source of difficulty to these modern writers, who suppose Darius to have been the founder rather than the subverter, of Magism. See particularly the bungling explanation given by the Abbé Foucher, in his Paper on the Second Zoroaster, in the Mém. de l'Académie, tom. XLVI. p. 458. (12mo Edit.)

𐎠 𐎼 𐎣 𐎭 𐎼 𐎡 𐏁 **Arakadrish**, [Col. I., l. 37, p. 201,] *Aracadres*. The name of a mountain, or perhaps of a range of mountains, which I conjecture to have been to the east of Persis Proper, and from whence arose the famous impostor Smerdis Magus. We are perhaps justified in believing the first element of the name to be the Semitic הַר, for although that term was introduced into Zend in its full integrity[2], yet the initial aspirate was equally lost in the Cuneiform orthography of *Armina* for the Chaldee הַר מִינִי[3], and the same corruption is observable in the Pehlevi [illegible], *Ar-Parsin*, ("the mountain of Persis,") and in the name of *El burz*, ("the lofty mountain;") [illegible], *Arburz*, in Pehlevi, and اربرز, *Arburz*, in Parsi[4]. *Kadrish* may be compared either with the Celtic "*Cadar*," or with the Sanskrit कन्धरः, "a cloud," the entire name according to the latter etymology having the same signification as the

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[1] We have another example in the inscriptions of the post-position of the particle in the employment of *patiya*, and the same construction is sufficiently common both in Zend and Sanskrit.

[2] The expression *harañm bĕrĕzaitim* occurs in three passages of the Zend Avesta as the name of the Elburz in the accusative case, and [illegible] is again found in its proper sense of "a mountain," in the hymn to Mithra, (*taré harañm açnaoiti*, "montem transsilit,") given in Burnouf's Yaçna, Notes, &c., p. lxvi.

[3] That the *Ar* or *Har* of this name signifies "a mountain," I shall show under the head *Armina*.

[4] For observations on the Pehlevi *Ar Parsin* and *Ar Burz*, see Muller's Essay in the Journ. Asiat., for April, 1839, p. 337.

Belút Tágh, of the Jaghatáí Turkish. The name of *Arakadrish* is neither mentioned by classical authors, nor has it survived in the modern geography of Persia. I suppose it, however, to have belonged to one of the mountain chains on the eastern borders of *Kermán*, for we find in one passage of the inscriptions that it was in the country of *Pishiyá'uwádáyá*[1], and we learn from another, col. III., para. 7, that a certain Persian rebel having retired to the latter country after a defeat, returned again to attack the Lieutenant of Darius in Persis Proper, and was a second time routed at *Parga*, which I identify with the modern فهرج, *Fahraj*[2]. There is perhaps an allusion to these Eastern Magi, distinct as I imagine from the Median tribe of Herodotus, in the famous passage of Pliny: "Ad Orientem Magi obtinent Pasagardas castellum in quo Cyri sepulchrum est, et horum Echatana oppidum, translatum ab Dario rege, ad montes[3];" their city of Ecbatana which was removed by Darius, either on his conquest of Smerdis or on the second Persian revolt under *Vahyazdata*, being in these very mountains of *Arakadrish*.

𐎠 𐎼 𐎧

Arakh-a, [Col. III., l. 77, p. 238,] *Aracus*.
Arakh-am, [Col. III., l. 81, p. 238,] *Aracum*.

Arakha was the name of an Armenian rebel who threw Babylonia into revolt, pretending to be Nabochodrossor, the son of Nabonidus. He is exhibited at Behistun among the captive figures of the triumphal tablet. The etymology of the name is, I presume, to be sought in the Armenian language rather than the Sanskrit, and I venture therefore to compare it with արքայ *arkai*, "a king[4]."

I consider it of some interest to find that a native of Armenia could personate a Babylonian prince, inasmuch as the fact affords presumptive evidence that there must have been a certain affinity between the races; but I dare not at the same time venture to affirm, that the connexion was so near as to render the Armenian language of any real assistance in interpreting the ancient Babylonian.

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[1] I have sometimes surmised that in this name we have the vernacular orthography of the Greek Πασαργάδαι, but there are strong historical objections to the identification, which I shall state hereafter.

[2] *Fahraj* would be the Arabicized form of the Persian *Pahrag*. The name still attaches to a place between Shiraz and Kermán.

[3] I conjecture this passage to be improperly pointed in the printed editions of Pliny. By placing a stop after *rege*, we may read,—"These Magi had a city named Ecbatana *in the mountains*, which was removed by King Darius." See Pliny, l. VI., c. 26.

[4] The Persian orthography of the name is reproduced with little variation in the Median and Babylonian transcripts.

𐎠𐎼𐎫𐎧𐏁𐏂𐎠 ARTAKHSHATRÁ, [Ins. No. 19, passim, p. 341, 342,] *Artaxerxes.* Under this form we have the name which the Greeks, following a Babylonian model, rendered by Ἀρταξέρξης, and which was stated by Herodotus to signify *μέγας ἀρήϊος*[1]. It is composed of two elements, *Arta,* which was certainly used in ancient Persian as a transcendental particle, but which in its origin should be compared, according to Burnouf, with the Zend 𐬆𐬭𐬆𐬙𐬀, *ěrěta,* or 𐬀𐬭𐬆𐬙𐬀, *arěta,* a past participle derived from *ěrě,* (Sans. ऋ,) "to gain" or "acquire[2]," and *khshatřa,* which only differs from the Sanskrit क्षत्र, and Zend 𐬑𐬱𐬀𐬚𐬭𐬀, *khshathra,* in the terminal elongation that is caused by the addition of an affix of agency. I shall examine the origin and application of the latter term at some length in another part of the Vocabulary, and will only observe, therefore, at present, that as the verbal root क्षद्, to which it is to be referred, signifies merely "to screen" or "defend," it may be applied with equal propriety to "a king" or to "a warrior."

The *Artakhshatřá* of Persepolis is certainly Artaxerxes Ochus, and I presume that the *rAdakhchashcha* of the Venice Vase refers to the same monarch, for it seems impossible to believe so grievous a corruption of the true Persian orthography to have been admitted at any early period of the Achæmenian line; the different forms under which the name of Artaxerxes appears in the contemporary and subsequent languages of the East, afford an instructive lesson in phonetic substitution and degradation. The process by which the Cuneiform *Artakhshatrá* passing through the Parthian 𐭀𐭓𐭕𐭇𐭔𐭕𐭓, *Artahchatar,* and the Sassanian 𐭠𐭫𐭲𐭧𐭱𐭲𐭫𐭩, *Artahshatari,* subsided into the modern اردشير, *Ardeshir,* (Gr. Ἀρταξάρης) is sufficiently regular[1], but in all the other corruptions we find the terminal syllable to be grievously disfigured. We have thus in Hebrew or Chaldee, אַרְתַּחְשַׁסְתְּא and אַרְתַּחְשַׁשְׂתָּא. (See Gesen. Lexic. in voce.) In Egyptian hieroglyphics *Artakhersĕsh* or *Artasherśshe.* In Babylonian, doubtfully, *Ardahaksharash,* and in Median, *Ardakhshaçsha*[2].

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[1] Lib. VI., c. 98.

[2] Burnouf has some good remarks on the use and derivation of *ěrěta* or *arta,* in his Commentary on the Yaçna, p. 474; Lassen, also, in his last Cuneiform Memoir, p. 162, compares with the same term, the title of Ἀρταῖοι, which Herodotus applies to the ancient Persian race, (lib. VII., c. 61); but which rather appears from Stephen and Hesychius to have been a particular epithet given in the vernacular dialect to the heroes of Persian romance. See these authors in voce, and compare also the explanation given by Hesychius of Ἀρτάς; μέγας καὶ λαμπρός.

In the Inscription of Artaxerxes Ochus, the orthography of *Artakhshatrá* is used indifferently for the nominat. and genitive, which must of course be considered a barbarism.

𐎠𐎼𐎫𐎺𐎼𐎮𐎡𐎹

ARTAVARDIY-A, [Col. III., l. 31, p. 232, &c.,] *Artabardes.*
ARTAVARDIY-AM, [Col. III., l. 36, p. 232, &c.,] *Artabardem.*

The name of one of the generals of Darius who was employed in reducing a revolt in Persis, but who is not, I believe, to be recognized in Grecian history. The first element of the title, *Arta,* is the same as that which occurs in *Artakhshatrá,* and which I have explained to be identical in its origin with the Zend 𐬀𐬭𐬆𐬙𐬀, *arĕta;* while the complement *vardiya,* may perhaps be allied to the Sanskrit वृत, Zend 𐬬𐬆𐬭𐬆𐬙𐬋, *vĕrĕto,* and Pazend 𐬬𐬀𐬭𐬙, *vart,* the epithet being formed by the addition of the adjectival suffix in *ya* to the root वृत्, and signifying "celebrated[1]." In the name of Phraortes, we have, however, a term which is more immediately connected with the Sanskrit वृत्, *vrit,* and if therefore it be considered necessary to distinguish *vartish* with the 𐎫 from *vardiya* with the 𐎭, we must refer the latter to the Sanskrit वर्ह्, "to be pre-eminent," the Devanagari ह being a regular correspondent for the Cuneiform sonant dental 𐎭, and the meaning of the entire name *Artavardiya,* which I suppose to be that of "very celebrated," being hardly affected by the change of etymology.

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[1] The Parthian name occurs in the bilingual inscription of Hajiabad. For the Sassanian orthography, see De Sacy's Persian Antiquities, p. 100. In the Greek inscriptions of Persepolis we have the genitive ΑΡΤΑΞΑΡΟΥ. Agathias continues to apply to the Achæmenian king the name of Ἀρταξέρξης, but he uses the orthography of Ἀρταξάρης for the first monarch of the Sassanian line, and in the reading of Ἀρταξὴρ, which he employs in speaking of the second monarch of the same name in that dynasty, he approaches, still more nearly to the Persian pronunciation. George of Pisidia writes Ἄρτεσις, which is a transcript of the Armenian form of the name. I find also in the Bun-Dehesh the true Pehlevi form of [illegible], *Ardashir.*

[2] These forms are taken from the inscription on the Venice Vase, noticed in p. 348 in the former chapter, and of which I have since found a detailed account in Westergaard's Median Memoir, p. 420. The difficulty of reading the Babylonian name arises from the doubtful figure of the fourth character.

𐎠𐎼𐎭𐎿𐎫𐎠𐎴 ARDASTÁNA, [No. 10, p. 314,] *Artastonis*[2] ? In the notes to the window-inscription of the Palace of Darius I have examined this word at length, and I have added some explanations under the head of *áthagaina*[3]. I am by no means satisfied that I have rightly interpreted the legend, but if *Ardastána* be a proper name as I have before conjectured, the grammatical condition of the term must be necessarily that of the ablat. or genitive case sing. of a noun of the fifth class of the eighth declension. *Arda,* with which I compare the Zend *ĕrĕdhwa,* is probably derived immediately from the Sanskrit ऋध्, "to increase[4]," and *stán,* (nom. *stá,* ablat. or genitive, *stána* for

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[1] For a comparison of the Sanskrit *vrïtta,* Zend *vĕrĕtó,* and Pazend *vart,* see Burnouf's Yaçna, p. 435, Note 290. The Sanskrit *vrïta,* "selected," which orthographically answers to the Zend *vĕrĕtó,* cannot be compared with the Cuneiform *vardiya,* for in the latter term the dental is radical, and does not belong to a participial suffix.

[2] I once thought that we had in this name the title of 'Αρτυστώνη, the favourite queen of Darius, (see Herod. l. VII., c. 69,) but I have been compelled to abandon the idea, as the noun cannot be of the feminine gender.

[3] See especially the note marked [3] under the head *Athagaina.*

[4] Jacquet recognized the Zend *ĕrĕdhwa* in the 'Ορθοκορυβάντης, "the high mountains" of Herodotus, (l. III., c. 92,) and he was probably right, for the district still retains the name of *Bálá Giriweh,* which has the same meaning. I believe also, that we have the Zend *ĕrĕdhwa,* or Cuneiform *arda,* both in the name of *Ardastán* which attaches to the mountains west of Persepolis, and in *Ardabil,* "the hills of the shepherds." In other Persian geographical names, such

stánas) may be formed with the suffix in न from the Sanskrit स्था, which gives the Cuneiform accusatives, *upastám* and *abishtám*, and from which we have the locative affix ستان in modern Persian. *Ardastá*, therefore, as a proper name would appear to have precisely the same signification as the علیجاه, "high in place," of the modern language. Ultimately, no doubt, we shall obtain a certain explanation of the window legend of Persepolis from the Babylonian transcript, where the order of the words is inverted to suit a Semitic construction, but I cannot at present venture to draw any argument from that source.

𐎠 𐎼 𐎲 𐎠 𐎹 ARABÁYA, [Col. I., l. 15, p. 197, &c.] *Arabia*. The name of the country of Arabia. Compare the Heb. עֲרָב, Arab. عرب, and Gr. ᾽Αραβία[1]. The termination, which is also found in the name of *Mudráya* for Egypt, is perhaps allied to the Sanskrit suffix in आय्य, and has a simple power of attribution. In the inscriptions the name of Arabia is sometimes introduced between those of Babylon and Assyria, sometimes between Assyria and Egypt, and I think, therefore, we may suppose the title to apply to the Mesopotamian Desert and the basin of the Euphrates, which have always been inhabited by Arab tribes, rather than to the vast Southern Peninsula. The Jews, in the same way, whose geographical notions were very limited, designated as Arabia, or the country of the Arabs, the region immediately joining Palestine, and stretching southwards to the Red Sea[2].

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as *Ardakán*, *Ardashir*, *Ardashat*, *Ardabád*, we have probably the old *Arta*, or Zend *arĕta*, the change of the dental from the surd to the sonant grade being agreeable to the genius of the modern language.

[1] There is a very remarkable difference in the Median orthography of this name, as it is given in Westergaard's published copy of the Nakhsh-i-Rustam Inscription, and as I find it in Dittel's manuscript copy of the same writing, a difference which is of much importance in regard to the Median alphabet, but which I am unable at present to resolve. In the Babylonian transcript the name is unfortunately imperfect.

[2] For remarks on the name of Arabia, see Ges. Lex. in voce עֲרָב.

𐎠 𐎼 𐎲 𐎡 𐎼 𐎠 Arbirá-yá, [Col. II., l. 90, p. 226,] *Arbelâ.* We have, I believe, in the term *Arbirá*, the name of the city which was written by the Greeks Ἄρβηλα, and which retains to the present day the title of اربل, *Arbil.* That it was a site of some consequence in antiquity, we may infer from the expression of Strabo, "κατοικίαν ἀξιόλογον[1]," and from the testimony of Dio Cassius to its having been a place of royal sepulture under the Parthians[2], as well as from the imposing appearance which the great mound still presents; and the inference is confirmed by our finding that Darius after defeating the Sagartian rebel *Chitratakhma* on the confines probably of Media, sent him to that city to undergo capital punishment.

Whether the original name was written with the *r* or the *l* I cannot pretend to decide. The Median writing employs for the orthography of the last syllable a character which may be presumed to have the same power as the Persian 𐎼, but on the other hand we have, I think, in the טַרְפְּלָיֵא of the book of Ezra, an instance of the name being written by the Semites in a very early age, almost as it is pronounced at present[3].

The term *Arbirá* must be considered as a feminine noun of the 1st declension, and the locative *Arbiráyá* must stand for *Arbiráyás*, the termination in *yás*, as I have suggested under the head *Athurâyâ*, being an older form than the थ of the classical Sanskrit.

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[1] Lib. XVI., page 737. The Greeks had a tradition that Arbela was founded by a certain Arbelus, one of the Athenian leaders who followed Medea into Asia. See tom. V., p. 160, Note 1, of the admirable translation of Strabo published by the French Academy. Under the lower empire the site was known as Ἀλεξανδριανοί. See Bekker's Theophylact, p. 219.

[2] Dio Cass., l. LXXVIII., c. 1; Curtius also, (l. V., c. 1,) mentions that Arbela contained the royal treasures.

[3] Chap. IV., v. 9. The initial ט substituted for ד in this title, I suppose to be the Chaldee demonstrative pronoun, or rather article, which is, I believe, to be frequently recognized in Assyrian and Babylonian names. Compare in Ptolemy, Τεσκάφη or Σκάφη, (mod. اسكاف *Askaf*); Διδούγουα or Δίγουα, mod. دقلة? *Diklah*,) &c., &c. Gesenius, in voce, does not venture to identify the Tarpelites; he merely compares the Ταρφαλαῖοι of the Septuagint, and it is certainly against the suggestion I have offered that the Syriac translation of the verse in Ezra employs the orthography of ܛܪܦܝܐ, where the *l* is entirely lost.

𐎠 𐎼 𐎷 𐎡 𐎴

ARMIN-A, [Col. I., l. 15, p. 197,] *Armenia*.

ARMIN-AM, [Col. II., lines 30 and 32, p. 218, &c.,] *Armeniam*.

ARMIN-IYA, [Col. II., l. 29, p. 218, Col. IV., l. 29, p. 241,] *Armenius*.

ARMIN-AIYA (?), [Col. II., lines 59 and 63, p. 222,] *Armeniâ*.

ARMANIY-AIYA, [Col. II., l. 34, p. 218, l. 39, p. 219, l. 44, p. 220,] *Armeniâ*.

In the Cuneiform Armina we have the original of the Greek Ἀρμενία, and Arabic ارمينية. Bochart (Phaleg, l. i., c. 3, col. 20,) has shown that the Chaldée Paraphrast renders the מִנִּי of Jeremiah by הַר מִינִי, and as the same country is named Μιννας by Nicolaus Damascenus, he infers that the first syllable is the Semitic הַר, signifying "a mountain[1]." That this term was actually in use not only in Pehlevi, (compare *Arparsín*, *Arburz*, &c.,) but also in Zend, I have observed under the head *Arakadrish;* yet I hardly know how to account for the initial aspirate, which was retained in Zend, being dropt in the language of the inscriptions, except by supposing the names in which the word occurs, to have been adopted into the ancient Persian according to the popular pronunciation, and without any reference to their Semitic etymology[2].

The inflected forms of *Arminam* for the accus., and *Arminiya* for the ethnic title (the adjectival suffix in *iya*, for *i* or *ya*, being added immediately to the base) are perfectly regular, but there is a difficulty with regard to the locative which I have cursorily observed in the notes to the second column at Behistun, but which will hardly admit of grammatical explanation. In the eleventh paragraph of that column, we appear in two passages to have the orthography of *Arminaiya*[1], the inflexion in *aiya* standing for the Sanskrit ए, and Zend 𐬉, as the locative affix of the first declens. masculine; but in several other places the same case is certainly represented by *Armaniyaiya*, which must necessarily be referred to a nominative *Armaniya;* and on what principle the theme should thus follow the distinct forms of *Armina* and *Armaniya*, I am at a loss to conceive[2].

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[1] Gesenius compares with the Heb. הַר the Gr. ὄρος, and Slavic *gora;* but if the latter term be admitted as of cognate origin, we must also include in the list the numerous correspondents which exist for the Sans. गिरि throughout the family of the Arian languages.

[2] I believe that the name of *Armani* occurs repeatedly in the Medo-Assyrian Inscriptions of Van, which was actually within the limits of the ancient Armenia; and yet we have there what may be supposed to be the vernacular reading without the initial aspiration.

𐎠 𐎼 𐏁 𐎠 𐎭 𐎠 ARSHÁDÁ, [Col. III., l. 71, p. 237,] *Arsada*. The true orthography of this word may be perhaps *Arsháyá*, for it is impossible to distinguish on the rock whether the fifth character be 𐎭 or 𐎹. It was the name of a certain fortress in Arachosia, apparently on the extreme frontier, and I conjecture it to be the same place which is mentioned by Ptolemy under the form of Ἀσιάκη[3], the *r* having been lost, according to the Pali system of simplifying compound groupes, and a locative suffix (Pehlevi or Scythic) having been substituted for the original ending. I have no clue whatever to the name in the modern geography of the province, and Ptolemy's position is not much to be depended on.

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[1] In both passages it unfortunately happens that the termination is defective, and as I transcribed the paragraph from the rock in the Roman character, it is very possible I may have inadvertently written *mi* for *ma*.

[2] It would appear as if the Persians regarded the title as a noun in which the affixes in *ina* and *aniya* might be employed indifferently. The Median everywhere has the ending in *aniya*, but the double orthography is, I think, to be found in the Medo-Assyrian, and the early Arabs wrote ارمن *Armin* as often as ارمينية *Arminiya*. The Greeks, it is well known, referred the name to the Thessalian Armenus, one of the Argonauts, (Strab., p. 530,) while the natives of the country pretend to derive it from *Armenac*, one of their pristine kings.

[3] Lib. VI., c. 20.

𐎠 𐎼 𐏁 𐎠 𐎶

Árshám-a, [Col. I., line 4, 5, p. 196,] *Arsames.*

Árshám-ahyá, [Col. I., lines 3 and 5, p. 195 and 196,] *Arsamis.*

Árshám-a, [Ins. No. 19, l. 26, p. 342,] *Arsamis.*

The name of the grandfather of Darius, which was written by the Greeks Ἀρσάμης[1]. In the inscription of Artaxerxes Ochus, Hystaspes and Arsames are named as if they had been private individuals, but Darius himself would seem to claim the royal character for his entire line of ancestry up to the third generation above Achæmenes. Etymologically, *Arsháma* is probably a cognate title with Ἄρσης and Ἀρσάκης, with the ارش of Persian romance, and with the *Arshashang* of the Zend theogony[2]; and among the Armenians it continued in use as a royal name, as late as the Christian era[3]. It may be referred, I think, to the Sanskrit ऋष्, which has produced ऋषि, "a sage," and आर्षेय, "venerable," and it would appear also to form one of the elements of the Cuneiform *Khshayárshá.* The true genitive is *Arshámahyá,* where the termination in *hyá* answers to the Sanskrit स्य, and Zend 𐬵𐬫𐬁, but in the degraded language of the time of Artaxerxes Ochus the inflexion had been lost, and we have accordingly the barbarous phrase *Arsháma náma putra,* for "the son of one named Arsames."

𐎠 𐎼 𐎡 𐎣 **Arika**, [Col. I., l. 22, p. 199, l. 33, p. 200, and Col. IV., l. 38, p. 245, l. 63, p. 252,] *Hæreticus? Magicus?* In each of the four passages at Behistun, in which this word occurs, it is certainly used in an evil sense, but it is quite impossible to determine with any precision the nature of the evil which it serves to indicate. Referring however to the distinction which is apparently drawn in the 14th paragraph of the first column at Behistun, between the sacrificial worship of the Magi proscribed by Darius, and the pure and primitive faith which he re-established in Persia[1], I am inclined to think that under the name *arika,* he alludes to the followers of the former heresy; and on this ground I compare the term with the Sanskrit ऋक्, which, although derived from ऋच्, signifying merely "to praise," is used especially to denote a "*mantra*" or "magical invocation." The *Arika* of Darius it must be observed, were the particular objects of persecution. Their predominance in the state paved the way for the Magian revolution. Upon their extirpation depended, according to the address of the monarch to his posterity, the future integrity of the empire. That he was not one of them he numbers among the virtues which had secured to him the favour of Ormazd. All these indications point, as I think, to some prevailing heresy, of which Darius was the inveterate enemy; and when we remember that it was this monarch who instituted the feast of the Μαγοφόνια, and who is still revered by the Zoroastrians as the reformer of the national religion, we cannot avoid connecting the *arika* with a proscribed Magism. As a further proof that the term denoted some peculiar sect, and was not used in the general sense of "an evil doer," or "one careless of religion" (the initial 𐎠 being the privative particle, and ऋच् being used, as in Sanskit, in a good sense,) I may add, that the Median language adopted the exact Persian word, as if it had been a proper name, instead of employing a synonym[2].

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[1] See Herod. lib. VII., cap. 11 and 224.

[2] M. Burnouf, however, will not admit the *r* in *Arshashang* to be a radical letter; he believes it to be introduced before the hard sibilant, in many names in Zend, and in this name in particular, by a certain natural tendency of articulation, (see Yaçna, pp. 437 and 470); and the combined examples of *Ashaka* on the Eastern coins of Arsaces, (see Cunningham's Plates, No. 15) of Ἀσαάκ, the Parthian capital mentioned by Isidore of Charax, and of the Persian اشك *Ashak,* are apparently in favour of his theory. The Median orthography of Arsames is also, I think, *Ahsháma,* an aspirate almost always replacing the *r* in Median before a sibilant.

[3] See St. Martin's Armenia, tom. I., p. 411.

The termination in *a* I suppose to be the attributive suffix added to the nominative ऋक्, in order to form an adjective.

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[1] See above, under the head *Ayad*(*a*)*na*.

[2] I have the Median *arikka* in the translation of the thirteenth paragraph of the fourth column at Behistun. The term also occurs in the same evil sense in line twenty-four of the Median Inscription (H) on the outer wall at Persepolis, where however Westergaard (see his Copenhagen Memoir, p. 411,) has altogether mistaken the meaning.

𐎠 𐎼 𐎡 𐎹 Ariya, [Ins. No. 6, l. 14, p. 292,] *Arius.* I have little to add to what Burnouf and Lassen have written on the origin and application of this name[1]. Derived from the root ऋ, and with the primary signification of "a man[2]," it appears in the earliest ages to have been adopted as a proper name by the inhabitants of Central Asia. When the first colonists of this stock descended from Meru to the banks of the Sutlej, they gave the title of *A'rya vartta* to the country of their adoption[3], and on the subsequent introduction of caste, the same name, by a modification of the initial letter, served to distinguish the Brahmans (आर्य) from the agriculturists (अर्य). A kindred race migrated probably almost simultaneously from the same great nursery of nations to the westward; they were the progenitors of the Persians, (perhaps also of the Medes,) and came in contact, as I imagine, in their new abodes, with Scythic aborigines[4]. The traditions of their exodus and gradual colonization of Eastern Persia are preserved in the first Fargard of the Vendidad, where their primitive abode is named 𐬀𐬌𐬭𐬌𐬌𐬀𐬥𐬆𐬨 𐬬𐬀𐬉𐬘𐬋, *Airyaněm vaéjo,* "the source (or native land) of the Arians[5]."

In Persia, the title has been ever since retained as the true ethnic appellation; we have thus the *Airyó shayaněm* and *Airyáo danghávó* of the Zend Avesta[6], the Ἀρια of Hellanicus[7] applied to Persia, the Ἄριοι of Herodotus[8] applied to the Medes. The earliest Greek author, I believe, who employs the name in its true catholic sense is Eudemus, a disciple of Aristotle, whose famous passage regarding the Magian religion commences with Μάγοι δὲ καὶ πᾶν τὸ Ἄρειον γένος[1]. Under the Parthians, who were probably a Scytho-Arian race, the title had lost something of its general application. It occurs under various forms in the writings of many of the Greek and Latin historians and geographers, but usually with a special reference either to a small district of Media, the Arabic *Arrán*[2], or to the countries intermediate between Persia and India[3]. Strabo alone appears to have had some idea of its full ethnographical import[4]. When the Sassanians, however, succeeded to power, they adopted in their inscriptions, on their coins, and in their edicts preserved by the historians of Armenia[5], the well-known epithet of "Kings of *Airán* and *Anirán*[6]," names which certainly referred to the *Arian* and *un-Arian* races, (for the words are written in Parthian, *Arián*, and *Anárián*[7],) and which as certainly produced the title of Irán ایران, by which Persia has been classically and familiarly designated ever since the Arab conquest[8].

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[1] See in particular Lassen's Indische Alterthumskunde, p. 5; Burnouf's Yaçna, p. 460, Note 325; and Wilson's Ariana Antiqua, p. 121.

[2] Compare the Persian ایر or ایل, and I think also Gr. ἴς, and Heb. אִישׁ. The Lat. *vir;* Gr. ϝήρως; Scyth. οἰὸρ; Celt. *Fear, Gwr, Wr,* &c., are probably referable to another root, Sans. वीर, although Gesenius connects them. See Robinson's edition of the Heb. Lex., p. 50.

[3] *A'rya-bhúmi* and *A'rya-desa* are also usual in Sanskrit in the same sense.

[4] I suppose these wars to be figured in Greek fable by the conflict between Perseus and Cepheus. In Persian romance, *Feridún* was probably the leader of the Arian immigration. The old Scythic speech is that I suspect of the Median tablets.

[5] The Zend 𐬬𐬀𐬉𐬘𐬋 *vaejo,* answering to the Sans. वीजः

[6] See the quotations in Burnouf's Yaçna, Notes, &c., p. lxi.

[7] Frag. 166., Ed. Muller.

[8] Lib. VII., c. 62.

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[1] Quoted by Nicol. Damasc., in Libro περὶ Ἀρχῶν; I follow the text as it is given in Hyde, p. 292.

[2] See Steph. de Urb., in voce Ἀριάνια; in my Mem. on Ecbatana I have also shown its application to the Median Capital. See Journ. Royal Geog. Soc., v. X., p. 139.

[3] For the Eastern *Ariana*, see Plin., l. VI. c. 23; Dionys. Per., 8. 1098; Ælian. de Animal., XVI., c. 16; Tac. Annal., l. XI., c. 10, &c. We must be careful not to confound *Ariana* with Ἄρια or *Herat*, in Zend 𐬵𐬀𐬭𐬋𐬌𐬎𐬎, and in the inscriptions *Hariva*.

[4] See throughout the second chapter of Strabo's fifteenth book.

[5] For these notices, see De Sacy's Mem. sur Div. Ant. de la Perse, p. 48. St. Martin's Armenia, tom. I., p. 274, and Quatremère's Hist. des Mongols, tom. I., p. 241, Note 76.

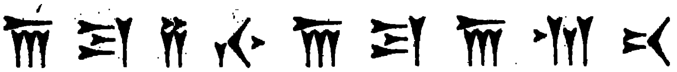
[6] The epenthetic *i* was introduced into the Sassanian *Airán* through the Zend, agreeably to a law of orthography which obtains in the latter language.

[7] I take the Parthian *Arián* and *An-árián* from the bilingual inscription of Sapor, in the cave of *Hajiábád*, which affords several other very valuable readings.

[8] The names of ایران and عراق are undoubtedly identical, as has been shown by Müller, in his Essai sur le Pehlevi, Jour. Asiat. Soc., tom. VII., p. 298. I think I discover the reason of the interchange of the Pehlevi terminations in *án* and *ák*, which is incontestable, in a certain guttural power inherent in the Babylonian nasal, both the one form and the other being referable to a primitive *ánk*. The name of *Irán*, however, must have been very early subjected to this corruption,

When Darius applies to himself the epithets *Ariya*, *Ariya chitra*, I cannot doubt but that he alludes to the nationality of his family. "An Arian and of Arian descent," he asserted the supremacy of his race over the Scythic and Semitic nations which composed the greater portion of his subjects, and it is a further confirmation of this intentional discrimination that in the passages where Darius speaks of Ormazd and the other gods, the Median transcript interpolates after the name of Ormazd, "God of *Ariyanam*" or "of the Arians," in exact accordance with the statement of Eudemus, which restricted the recognition of Ormazd to the Arian race, and in evident contradistinction to the gods of the Scyths and Semites.

In a Median inscription which is found at Behistun, without any Persian translation, there is also a term, *Ariyama* or *Ariyawa*, which I was formerly inclined to refer to the same Arian race, but on further consideration I find it difficult to admit the identity. *Ariyama* appears rather to signify "kings" or "rulers," and may be thus allied to the Zend *Airyaman*, which Neriosingh, adopting one of the meanings of the Sanskrit अर्य्य, usually renders in his translations of the text of the Zend Avesta by "master."—(For Burnouf's remarks on the Zend *Airyaman*, see Yaçna, Notes et Eclair., p. 107.)



ARIYÁRÁM(A)N-A, [Col. I., l. 5, p. 196,] *Ariaramnes.*

ARIYÁRÁM(A)N-AHYÁ, [Col. I., l. 5, p. 196,] *Ariaramnis.*

Proper name of the third ancestor of Darius, written by Herodotus, Ἀριαράμνης. The first element which occurs in this name and in many other Persian titles, (compare Ἀριομάρδος, Ἀριοβαρζάνης, Ἀριομάνης, Ἀριαμένης, Ἀριαβίγνης), is no doubt the same which I have examined under the preceding head, but it is probably used with a mere sense of excellence[1], rather than with an express application to the Arian race. *Ram(a)na* is no doubt a kindred form with the Sanskrit रमणः, "a lover," and the

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for the terms Ἀριάκαι, Ἀναριάκαι, Ἀραυκα, &c., are common to the Greek and Latin geographers. See Strab. XI., 7; Ptol. VI., 2 and 14; Plin. VI, 19; Orosius, l. I., c. 2, &c.

[1] अर्य्य also signifies "excellent" in Sanskrit. Rosen compares ἀρείων, ἄριστος, ἀρετή, &c.; see Rig-Veda Spec., Notes, p. 20.

Zend 𐬭𐬁𐬨𐬀𐬥 *rāman*, "pleasure," both the one and the other being used as proper names[1]. The derivation is from रम्, "to sport," with a suffix of agency.

𐎠𐎽𐎢𐎺𐎿𐎫𐎶 Aruvastam, [Inscr. No. 7, l. 4, p. 312.] The writing in which this word occurs at Nakhsh-i-Rustam is so deplorably mutilated, that it is quite impossible to obtain from it any connected sense, and I will not therefore offer any suggestion on the etymology of the term beyond observing, that as the Cuneiform *haruva* stands for सर्व, so *aruva* may with some confidence be referred to अर्व or अर्व, signifying "to go." The derivatives from this root in Zend and Sanskrit implying "strength," "rapidity," and "elevation," are numerous[2], but I do not find any compound of the exact form of *aruvastam*. The Cuneiform term appears to be a masculine noun in the accus. case.

𐎠𐎺 Ava. The remote demonstrative pronoun. As I consider the true demonstrative to be *ava*, formed with a suffix from the pronominal *a*[3], I shall include under this head all the inflexions which occur in the inscriptions, notwithstanding that some of them are evidently foreign to the theme, and if alphabetically arranged should appear in another place. The following paradigm then presents all that we possess of the Cuneiform declension.

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[1] For observations on the Zend *Ráman*, see the explanation of the name of *Rama khastra* in Burnouf's Yaçna, p. 219. See also De Sacy's Mem. sur Div. Ant. de la Perse, p. 210.

[2] Thus अर्वा "a horse," in the Vedas; *Aurwat*, "swift," in Zend; "the mountain" *Arwand;* "the river" Ὀροάτης, &c., &c. See Burnouf's Yaçna, p. 251.

[3] Bopp supposes the suffix in *va*, which occurs in the Sans. *ava, eva, iva, sva*, &c., to be connected with the enclitic वत् "as," (Comp. Gr. s. 381 and 383), and in accordance with his system of an original identity between pronouns and prepositions, he maintains the Sans. अव, "from," to be one and the same word with the Zend 𐬀𐬎𐬎𐬀 *ava*, "this," (Comp. Gr. s. 377.)

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	*Hauva,*	*Hauva,*	*Ava,*
	(Passim.)	Col. III., l. 11, p. 230.	Col. I., l. 20, p. 198.
Acc.	*Avam,*	——	*Ava,*
	(Passim.)	. . .	Col. I., l. 62, p. 205.
Gen.	*Avahyá,*	——	——
	Col. I., l. 29, p. 200.		. . .
	Suffixed.		
G., D., or Ins.,	*-shaiya.*		
Accus.	*-shim.*		

PLURAL.

	Masc.	Fem.	Neut.
Nom.	——	*Avá,*	——
	. . .	Insc. No. 6, l. 39, p. 298.	. . .
Acc.	*Avaiya,*	——	*Avá,*
	Col. IV., l. 69, p. 253.	. . .	Col. IV., l. 74, p. 254, and l. 77, p. 256.
Dat.	*Abish* (?)	——	——
	Col. I., l. 86, p. 211.	. . .	. . .
Gen.	*Avaishám,*	——	——
	Col. IV., l. 51, p. 249.	. . .	. . .
	Suffixed.		
G., D. or Ins.,	*-shám.*	*-shám.*	——
Accu.	*-shim* or *-shish?*	*-shim.*	*(a)dish (?)*

It has been well observed that, "what we call personal pronouns are, or at least originally were, nothing more than demonstratives[1]." In the terms which represent the nominatives of the 1st and 2nd pers. the demonstrative etymology is not so immediately discernible; but in many languages the pronoun of the 3rd person is a word which may be also used indifferently to express "this" or "that." In this respect the Zend, the language of the inscriptions, and the modern Persian are entirely similar. Unprovided with a distinctive pronoun answering to the Sanskrit सः, they employ the demonstrative *ava,* (Zend

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[1] See an excellent philological article reviewing "Prichard on the Celtic Languages," in the Edinburgh Review, vol. LVII., No. CXIII., p. 98.

𐬀𐬎𐬎𐬀, Pers. او) for "he" "she" "it"[1]; but the Cuneiform is in so far superior to the others, that it has adopted a foreign term for the nom. sing. of the masc. and fem. gender, and that it also makes use of a suffix, which is subject to inflexion, and which is probably founded on an earlier demonstrative form, appropriated to the 3rd person. In a mere vocabulary I cannot pretend to follow out these relations with any thing like philological detail, but in noticing the various forms which occur in the inscriptions it may be useful to indicate their leading analogies.

Hauva. I have not yet been able to assure myself whether the etymology of this term is to be sought in the Sanskrit सस्व, or whether it was not immediately borrowed from the Semitic הוא. The probability, however, is, I think, in favour of the latter identification; for 1st, *Hauva* denotes equally the masc. and fem. like the הוא of the Pentateuch[2], whereas if we supposed the term to be compounded of सः and स्वः, we ought to have *háuvá* for the nom. of the fem. gender; 2nd, although *hauva* is preserved in its full integrity, when as a fem. nom. it is united to a suffix, (compare *hauvamaiya,* "ea mihi," (Col. III., l. 11, p. 230); *hauvataiya,* "ea tibi," (Ins. No. 6, l. 57, p. 310); and *hauvachiya,* "ea-ce," (Ins. No. 4, line 23, 24, p. 282,) still as a masculine nom. it is in a similar position contracted into *hau*[3], (compare *haushaiya,* "is illi," (Ins. No. 3, l. 3, p. 273,) the final 𐎺 being thus apparently a euphonic developement and not a radical letter as in the Sanskrit स्वः; and, 3rd, if we followed a Sanskrit etymology, and read the term *hauva* with an aspiration for the second Devanagari dental sibilant, we must suppose the final element to give an intensive signification, which is sufficiently apparent, where the Cuneiform 𐎢 𐎺 stands for स्व[1], but which in no instance will suit the employment of 𐏃 𐎢 𐎺. An argument in favour of a Sanskrit etymology, is that *hagha* is employed in Pushtú[2], in exact analogy with the Cuneiform *hauva,* to express indifferently the personal pronoun and the demonstrative; but the coincidence in this case may be accidental, for I do not believe any connecting link is to be traced in Zend, or in a single other living dialect of the Persian family.

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[1] For some valuable remarks on the Zend *ava,* see Burnouf's Yaçna, Alphab. Zend, p. lxiii, and Note A, p. iii, of the Notes et Eclaircissemens. Gesenius is wrong, I think, in comparing او with the Heb. הוא. The Persian word, like the Cuneiform *ava,* and Zend 𐬀𐬎𐬎𐬀, comes from the pronominal root *a,* and not from the demonstrative sibilant modified to an aspirate.

[2] See Robinson's Gesenius, in voce הוא, p. 270, where the double employment of the Hebrew pronoun is particularly noticed.

[3] I cannot certainly affirm that the distinction between *hau* and *hauva* in composition is intended to mark a distinction of gender, for at Behistun, col. 2, l. 79, p. 226, we have the term *hauvamaiya,* "ille mihi," referring to a masc. antecedent; but still the example of *haushaiya* may be held to prove the terminal 𐎺 to be euphonic.

But while I thus compare the Cuneiform *hauva* immediately with the Hebrew הוּא, Syriac ܗܘ, and Arabic هو, I am not prepared to say that the initial aspirate may not be in its origin cognate with the Sanskrit स; and Gesenius notes a number of Teutonic forms of the 3rd person, *ho, hu, hue, hua,* &c.[3], which have a striking resemblance to the Semitic pronoun, but in which the aspirate must have sprung from स, while in its primitive sibilant shape, and with its primitive demonstrative power equally applicable to relatives and to the 2nd and 3rd persons, the pronominal root *sa* is not only to be traced extensively in the Arian and Semitic languages, but it has even penetrated into the Scythian family[4].

Hauva may be indifferently translated in the inscriptions by

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[1] As in the terms *'uvámarshiyush, 'Uvakhshatara,* and *'uváip(a)shayam.*

[2] *Hagha,* indeed, must it would seem be derived from *sasva* through the Zend 𐬵𐬀𐬑𐬀, *hakha,* a term which I do not remember to have met with in the Zend writings, but which may have very well existed in the language.

[3] See Heb. Lex. (Eng. Edit.) p. 269, with the references to Fulda and Schmittheuner; the Greek ὁ is of course cognate.

[4] Compare Semitic Heb. שְׁ, and Babylonian *sha* or *asha,* "who;" Arian, Sans. सः, सा, "he," "she," and the characteristic of the 2nd person in verbs; Goth. *sa, so,* "that;" Germ. *sie, so;* Eng. *she;* Arm. *sa,* "this;" Esthon. *sa,* "thou;" Gr. συ; Irish, *so,* "that;" *se,* "he;" *sibh,* "you;" *siad,* "they," &c. and Scythic, Turk. *sen,* Finnish *sina,* "thou," &c. Gesenius, in an excellent note to the Heb. אֲשֶׁר (Lex., Eng. Ed. p. 111), maintains the primitive demonstrative to be a dental, which passing through *th* becomes a sibilant.

"he," "she," or "that." I conceive its proper signification to be demonstrative, but that it was substituted for the personal pronoun[1] to fill up a blank in the language.

The neuter *ava*[2] which answers both to the nom. and accusative of the singular number, is sometimes also found in composition. We have thus *avataiya*, "id tibi," (Col. IV., l. 76, p. 254, and l. 79, p. 256), and *avashchiya*, "id-ce," (Ins. No. 15, l. 20, p. 330, and No. 17, l. 14, p. 337.) Under the head *Aniyashchiya*, I have endeavoured to explain the rule under which an aspirated sibilant is employed as a neuter characteristic before the indefinite particle. The introduction of the Cuneiform 𐏁 cannot be, I think, a mere euphonic artifice, or we should have had the orthography of *hauvashchiya* instead of *hauvachiya*. A terminal visarga must have originally existed as a neuter inflexion[3], but, in preference to supposing the sibilant to be elided as the first member of a compound groupe in *tyamaiya*, *tyapatiya*, *avataiya*, &c., I now consider the *s* after *a* to have been lost, as a general rule, in all neuter forms, and to be solely dependent for its reproduction on the prosodial power of the indefinite suffix, which is in fact, the only enclitical particle in the language. *Ava*, as a neuter form, does not appear to exist in Zend; it is replaced by 𐬀𐬊𐬨 *aom*, the pronoun following the declension of the Sanskrit सर्व.

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[1] Since writing the above, I have found a complete explanation of the Cuneiform 𐏃 𐎢 𐎺 in Bopp's Comp. Gr. s. 347. The Sans. base *sa* should form, of course, according to rule, in the nom. sing. masc. *sas*, and we thus actually have the orthography of सः before a stop. The case sign *s*, however, (which is lost in the common स, to avoid, as Bopp says, s. 348, an iteration of the same element, is frequently vocalized to *u*, and सो, therefore, which occurs before words commencing with *a* is a contraction of *sa*+*u* for *sas*. To this सो exactly answers the Zend 𐬵𐬋 *hó*, and I cannot doubt, therefore, that *hau* is the true orthography of the Cuneiform pronoun. The euphonic *va* has been added, as a word in the old Persian cannot terminate in *u*, and it has subsequently remained, (with the exception of the solitary example of *haushaiya*) as an integral portion of the pronoun. This does not explain, however, the employment of *hauva* for the feminine, instead of *há* for सा or 𐬵𐬁, nor does it impugn the connexion I have proposed to establish between the Arian and Semitic correspondents; on the contrary, the Zend *hó*, and Cuneiform *hau*, (or by extension *hauva*,) determinately, as I think, connect the Hebrew הוא, with the Sans. स, and prove the Semitic to be a secondary and later form, by showing that it owes its termination in *úa* to the vocalization of a case-sign *s*, which is peculiar to the nominative of languages of the Arian family. The indifferent employment of *hauva*, moreover, for the masc. and fem. is a remarkable point of coincidence between the early Hebrew and the language of the inscriptions, and would appear to indicate that the Semites had adopted the term from the Persian branch of the Arian stock of languages.

[2] With *ava* compare the Greek *αὐ* in *αὐ-θι*, *αὐ-τός*, &c., and also the Sclavonic *ovo*.

[3] Bopp observes in his Comp. Gr. s. 231, (Eng. Edit. p. 245,) that "Neuters have in Zend, as in the kindred European languages, a short *a* for their termi-

For the accus. masc. sing. the contraction of the Cuneiform *avam*[1] into the Zend 𐬀𐬊𐬨 *aom*, is perfectly regular; and the same may be said of the substitution of 𐬀𐬬𐬀𐬢𐬵𐬈 *avaghé* for *avahyá*, in the gen. masc. In the latter term, the elongation of the suffix is owing to the position of the *a* as a terminal, for where *avahya* occurs in composition, as in *avahyarádiya*, "eâ ratione," (Col. I., lines 6 and 7, p. 196, &c.) the 𐎹 is suppressed.

We have no example, I believe, of the nom. masc. plur. in the inscriptions, but it would undoubtedly present the same form of *avaiya*, which we find in the accusative. The Zend declension for these cases follows the adjectival rather than the pronominal form, and we have thus 𐬀𐬬𐬁 *avá*, instead of *avé*[2]. Upon what principle the pronominal declension in the language of the inscriptions adopted the same form for the nom. and accus. masc. plur., I have not yet been able to ascertain[3]. Such, however, is

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nation, perhaps the remains of the full *as*." The existence of this *s*, however, can, I believe, hardly be traced in Zend or Sanskrit, and the Cuneiform terms therefore, *avashchiya* and *aniyashchiya* are the more valuable. It is singular, however, that where the neuter *s* does occur in Sans. in *adas*, Bopp considers it to be a weakened form of *t*. See Comp. Gr., s. 350.

[1] *Avamsham*, which frequently occurs in the inscriptions, is the accus. masc. sing. of the demonstrative pronoun in composition with the genitive plural suffix of the 3rd person.

[2] The Zend *avá* (instead of *aváo*) however, for the nom. and accus. masc. plur. of the demonstrative pronoun requires explanation. According to Bopp, (see Comp. Gram., s. 239, and note to s. 231), they must be, I think, neuter forms substituted for the masculine. Burnouf (Yaçna, Notes, &c., p. ix.) engages to discuss them at some future time.

[3] Bopp (Comp. Gram., note to s. 228,) observes, that "In Zend the pronominal form in *é* occurs for the most part in the accus. plur.;" but I do not find the reason of this marked disagreement with the Sanskrit.

undoubtedly the case, for we have not only two examples of *avaiya* in the accusative, but in composition we have also *imai* and *tyai* in the same grammatical condition.

The fem. plur. *avá* may be either of the nom. or accus. case, corresponding with a term which would be in Sanskrit *avás*, and in Zend *aváo*. It is formed with perfect regularity, but the neuter plural *avá*, which presents the same orthography, is not so easily disposed of. That the letter 𐎠 represents the characteristic of the plur. neut. accus., (and I conclude of the nom. also) is certain, for although the employment of *avá* in the sixteenth and seventeenth paragraphs of the fourth column at Behistun, is not sufficiently defined to determine a grammatical rule, there is at any rate no doubt whatever attaching to the phrase *atara imá hamar(a)ná*, "in these battles." Now in Zend, the neuter plural characteristic is a short *a*, in Sanskrit it is *áni*, and with neither of these forms, therefore, can the Cuneiform 𐎠 be immediately compared[1]. In Zend, however, when a neuter plural form is attached to an enclitical particle, the *a* is lengthened (as in *vispá-cha*, "omniaque,") showing that the original characteristic was the same as in the language of the inscriptions; and perhaps also in the Vedic विश्वा *viswa*, "omnia," we may recognize an identical inflexion, rather than a contraction of *viswáni*[2]. I have conjectured in a former place that the characteristic neuter sibilant, which certainly belonged to the singular, may also in the primitive state of the language of the inscriptions have been appended to the plural, *avá*, which in Zend is shortened to *ava*, being originally *avás*, but the verification of this obscure point must depend upon our meeting with the possible forms *avashchiya*, *imáshchiya*, &c., where neuter plurals may be attached to the indefinite particle.

The gen. masc. plur. *avaishám*, (Zend 𐬀𐬬𐬀𐬉𐬱𐬄𐬨 *avaéshãm*, is independent of comment[3], and it only remains therefore, that

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[1] For an excellent examination of the plural neuter in Zend, see Bopp's Comp. Gr., note to s. 231.

[2] Bopp, however, in the note to s. 234 of his Comp. Gr., decides differently.

[3] Bopp considers the pronominal ending in *sám*, (which becomes after an *i shám*, and which in nouns is contracted to *ám*) to be the original, and formerly the universal form of the case-suffix of the gen. plur. of the Sanskrit; and he compares with it the Goth. *zé* or *zo*; Germ. *ro*; Latin *rum*; and the Gr. endings in *αων* and *εων* for *ασων* and *εσων*. (See Comp. Gr. s. 248, and the foot-note to the same).

I should consider *abish*. In my notes to the passage where this term occurs, p. 212., I have conjectured that it may possibly be an erroneous orthography for *avabish,* the context appearing to require the signification of "illis," rather than "his." The emendation is, however, to say the least of it, somewhat hazardous, and if *abish* be the true reading, the term must be referred to the pronominal root *a,* which in Sanskrit, in Zend, and in the language of the inscriptions furnishes a number of inflexions for the immediate[1], but none for the remote demonstrative. I shall accordingly examine *abish* under the head *Iyam.*

I have now to make some observations on the suffixes of the 3rd person. These terms are of the most common employment in the inscriptions, and to a certain extent they have been preserved in the modern Persian, but they are entirely unknown to the Sanskrit, and in Zend and Prakrit, although they exist in the direct pronominal form, they have been lost as suffixes[2]. The base upon which they are formed I consider to be the demonstrative *sa,* which, as I have before observed, is especially employed to represent the pronoun of the 3rd pers. The singular *shaiya* is altogether analogous to *maiya* and *taiya,* being formed from the said base with the suffix in *i,* which probably belongs to the locative, but which gives to the Sans. मे *mé,* ते *té,* &c., a genitive or dative signification; and the correspondent of the plural number, *sham,* which exhibits the genitive inflexion in षां or 𐬱𐬄𐬨, has perhaps itself given rise to the pronominal termination for that case[3]. From whence however the *i* has been derived in the accusative masculines I cannot conceive. We meet with *shim* very frequently for the accus. masc. both of the singular and plural number, and in one instance, I think, also in the plural we have the orthography of *shish*[1]. Now the *m* is the regular accus. suffix for the singular, and it may be supposed also to be allied to the plural *n*; or if Bopp be right in considering the true plural accus. ending to be *ns*[2], we may suppose that in the Cuneiform suffixes the nasal has been preserved in one form, and the sibilant, aspirated by the power of the *i*, in the other; but the origin and grammatical power of this *i*, in *shim* and *shish*, still remain altogether obscure to me[3]. I fear also that our means are insufficient for substantiating the existence of the neuter plur. accus. suffix in *dish* or *adish*. The only examples that occur are *tyádish*, (Col. I., l. 65,) and *niyadish*, (Col. IV., lines 73 and 78[4]); and the sense is in each passage too obscure to admit of our identifying with any precision the grammatical condition of the suffix. Under these circumstances, I will merely suggest, that in *dish* we have appended to the demonstrative base the Sanskrit neuter characteristic in *i*[5], followed by the sibilant, which, although elided after *a*, certainly belongs in the language of the inscriptions to that gender in the singular, and which may be here retained in the plural in an aspirated form by its affinity for the preceding vowel[6].

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[1] Compare Sanskrit *asya,* Vedic *ayá,* Zend and Cuneiform *anó,* or Sanskrit *asmat,* &c., &c.

[2] See Comp. Gr. ss. 55 and 341; से *sé,* in Prakrit, and 𐬵𐬉 *he,* 𐬵𐬊𐬌 *hói,* and 𐬱𐬉 *she,* in Zend, are of very frequent employment for the gen. and dat. of the 3rd pers. sing. in all genders. Bopp considers that where we have *shé, sháo,* &c., in Zend written with the 𐬱, the aspiration must be caused by the influence of a preceding *i* or *u*; but in the old Persian the employment of the 𐏁, which is perhaps the primitive form of the base, is certainly independent of all euphonic rules, and has been continued in the modern language.

[3] See Bopp's Comp. Gr., s. 248. The German philologist was not aware of the existence of the suffix for the gen. plur. of the 3rd pers. or he would probably have compared it with the pronominal ending in षां *shám.*

There can be no doubt but that the pronominal sibilant base which has produced the Cuneiform demonstrative suffixes, has also originated the pronoun ایشان *ishán*, "they," in modern Persian, together with the adjuncts *ash* and *ashán*, which in the colloquial language are respectively used for the singular and plural numbers of the 3rd person.

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[1] Beh., Col. III., l. 52, p. 234.

[2] See Comp. Gr., ss. 236 and 239.

[3] *Shim* and *shám* are certainly used for the fem. as well as the masc., but I do not think we have any example of the double employment of *shiya; shish* is a doubtful word.

[4] See the notes to these passages in Chap. IV.

[5] As in the regular plural ending in *ani*, where the *n* is simply euphonic. See Comp. Gr., sect. 234.

[6] There is I find in Zend a pronoun of this exact form, 𐬛𐬍𐬱 *dís* or *dísh*, which is supposed to be the instrum. plur. of *di*, being contracted from 𐬛𐬍𐬠𐬍𐬱 *díbís*. I doubt if the Cuneiform 𐎮𐎡𐏁 can represent the instrumental case, but it may well be referred to the same demonstrative base *di*, (connected according to Bopp with *ta*,) which has produced in Zend *dísh* or *dís* in the plur., and the accus. 𐬛𐬌𐬨 *dim*, "him," in the singular. See Comp. Gr. foot-note to s. 219, and the reference which is there given to Burnouf's Paper in the Nouv. Journ. Asiatique.

In connexion with the demonstrative *ava*, I now present the adverbial forms derived from the same theme.

𐎠 𐎺 𐎰 𐎠 Avathá, [passim.] *Sic, ita.* This is exactly the Zend 𐬀𐬎𐬀𐬚𐬀 *avatha*[1], (Zend Av., p. 464,) formed with a termination which Wilkins calls the suffix of "way" or "manner." It is correlative to *yathá*, "as," and may be everywhere translated "so" or "thus." In the Sanskrit तथा, Greek *οὕτω*, and Latin *ita*, although the demonstrative base varies, the same suffix may be throughout observed to give the signification of manner. The Cuneiform *avathá* frequently also occurs in combination with the pronominal suffixes, (comp. *avathásháiya*, "ita illi," *avathásham*, "ita illis,") and as in these positions the 𐎠, although no longer terminal, is in no single instance suppressed, we must suppose it, I think, elementally to possess some grammatical power, rather than to be a mere unmeaning adjunct of the dental[2].

𐎠 𐎺 𐎭 𐎠 Avadá, [passim.] *Illic.* This is the adverb of place formed from the demonstrative *ava* with the locative suffix, which is ध in the ancient Sanskrit, 𐬛𐬀 in Zend, and *θα* in Greek[3]. In Sanskrit, the employment of another locative suffix (ध) has left few traces of ध; were it not indeed for इह *iha*, "here," and सह *saha*, "with," which must have been originally *idha* and *sadha*, (the latter form actually occurring in the Vedas, and the Cuneiform correspondents being *idá* and *hadá*), we should hardly be able to recognize the true suffix of place. In Zend, however, the field of comparison is much more extensive; we have *hadha*, *adha*, *idha*, and *tadha*, and also 𐬀𐬎𐬎𐬀𐬜𐬀, the exact correspondent of the Cuneiform *avadá*[1]; while in regard to the Greek, Bopp compares ἔνθα and ἐνταῦθα[2], and remarks that in the αῦθα of the latter word, we have a form positively identical with the Zend *avadha*. Where *avadá* is employed in combination with a pronominal suffix, (compare *avadashim* and *avadashish?*) the elongation of the final vowel is not unfrequently suppressed, which brings the Cuneiform adverb into more close analogy with its correspondents in the kindred languages; but there is at the same time a very remarkable liability to inflexion appertaining to the word in the inscriptions, which will hardly, I think, admit of illustration from any foreign source. To express the sense "from there" or "from that place," we have the Cuneiform terms *hachá avadasha*, where an ablatival inflexion is evidently appended to the locative suffix. The hypothesis of Bopp, founded upon Zend analogy, that the ablatival sibilant of the Sanskrit is throughout a secondary form, resting on an exchange with a primitive *t*[3], is not I believe generally admitted. At any rate we have the case-sign of *s* in the Cuneiform ablative *hachá Bábiraush*, "from Babylon;" and it must therefore be of considerable antiquity. But even supposing that the ablatival inflexion appended to the locative suffix in *avadasha* be of kindred origin with the Sans. ablative *s*, I am still unable to explain upon what principle it can have undergone aspiration; or, indeed, to conjecture whether the primitive form of the inflexion may have been *shat*, *shas*, or *shan*. This question, then, I gladly leave to the consideration of better scholars[4].

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[1] In Zend, however, the usual adverb of manner is 𐬀𐬉𐬎𐬀𐬚𐬀 *aêvatha*. where the pronominal root is that which occurs in the Sans. *evam*, *etad*, &c. For the general construction of the Zend adverbs, see Burnouf's Yaçna, p. 11 and 12, Bopp discusses the formation of adverbs of "kind or manner," in his Comp. Gr. s. 425.

[2] Bopp observes (*loco citato*) that the terminations in थं and था are related to one another as accusative and instrumental, the latter being formed with the long *á*, and without the euphonic *n*, according to the principle of the Zend language.

[3] It may be assumed, I think, as almost certain, that the Turkish case-sign in *dah* is connected with ध and *θα*, as the ablative *dan* is also certainly allied to the Greek *θεν* in *ἐκεῖθεν*, *αὐτόθεν*, *ἐντεῦθεν*, &c.

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[1] See Burnouf's Yaçna, *loc. cit.*

[2] See Comp. Gram., (Eng. Ed.) p. 387, and also s. 420 of vol. II., p. 589.

[3] See Comp. Gram., (Eng. Ed.) p. 202, in the note to s. 183.

[4] Perhaps the termination in *ava-dasha* is after all nothing more than a modification of the Sans. तस्, with which is allied the Latin *tus* in *cœlitus*, and *tus* in *igitur*. At any rate the old Germ. *yú-dúshe*, "from whence," has the same abla-

𐎠 𐎺 𐎱 𐎼 𐎠 **Avapará**, [Col. III., l. 72, p. 237,] *Ultra eum locum.* I have some doubts of the orthography of this word, and will merely suggest, therefore, that it may be an adverb formed from the demonstrative *ava* with a suffix identical in all respects with the Sanskrit particle परा. It is certainly startling to find a preposition used as an adverbial suffix, but the construction of the sentence in which the word occurs, prevents my offering any other possible explanation[1].

𐎠 𐎺 𐏃 𐎴 𐎶 **Avahanam**, [Col. II., l. 33, p. 218,] *Vicus.* This is a neuter noun formed from the root वस्, "to dwell," with the suffix in अन. (see Wilkins, s. 824, p. 471.) The quantity of the initial vowel cannot be determined, for in Sanskrit we have the corresponding forms of अवसथः and आवसथः, which are only distinguished from the Cuneiform term in the employment of a different suffix. If the 𐎠 be short we must consider it as an unmeaning prosthesis[2]; otherwise it may be identified with the particle आङ. The neuter termination in *anam* is of very common employment in the inscriptions, (compare *vardanam*, "a city;" *hamaranam*, "battle;" *stánam*, "a place;") and is added to roots to form nouns expressive of substantive action, precisely in the same manner as in Sanskrit.

𐎠 𐎺 𐎠 𐎪

Aváj-a, [Col. I., l. 31, p. 200, &c.,] *Occidit.*

Aváj-anam, [Col. I., l. 57, p. 204, &c.,] *Occidi.*

These terms are of very common employment; they are formed

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tive affix, and that term is compared by Bopp with the Sanskrit यतस् *yatas.* See Comp. Gr. s. 421.

[1] In my notes to col. 3, par. 11, at Behistun, I have shown the impossibility of regarding *ava* as a pronoun united to a postposition, for in that case the antecedent would be feminine, and the *a* in *ava* would be elongated.

[2] The prosthetic *a*, so common in Zend and Persian, is not acknowledged in Sanskrit, yet I cannot otherwise explain the orthography of *avasathas*, for the etymology of the grammarians given by Wilson, (Dict. p. 81,) is evidently forced. In the inscriptions also, although the employment of the prosthesis is certainly very rare, it would be hazardous to say it were unknown.

from the root *jan*, "to strike, (Sans. हन्[1],) with the prefixed particle *ava*, (Sans. अव;) and they have a grammatical value in showing that the language of the inscriptions coincided with the Sanskrit, in adding the personal endings in the second conjugation immediately to the root. The true form of the 3rd pers. sing. act. imperf. of हन् would be अहन्त् which is contracted to अहन्, as a terminal compound letter is inadmissible in Sanskrit. In the ancient Persian in the same way *jan* would produce *ajant*, which by the lapse of the nasal before a dental would become *aiat*, and by the elision of the final silent letter *aja*. *Ajanam*, as the 1st person sing. of the act. imp. answers exactly to अहनं, the *n* of the root being preserved when it no longer falls upon a dental. I may add, that *avája* and *avájanam* are for *ava*+*aja* and *ava*+*ajanam*, the temporal augment coalescing with the vowel of the particle, and becoming in consequence elongated. Where the root *jan* is used alone it signifies generally "to smite" or "defeat," as in Sanskrit. In composition with the particle *ava*, the meaning is restricted to "killing." For further remarks upon the verbal root, see under the head *Jan*.

𐎠 𐎺 𐎠 𐎩 𐎴 𐎡 𐎹 𐎠 AVÁJANIYÁ, [Col. I., lines 51 and 52, p. 204,] *Declarabat*. The etymology of this term is very uncertain. From the context of the passages where it occurs, it can only signify "declaring" or "proclaiming," and it would appear moreover to be the 3rd pers. sing. of a past tense; but on the other hand, the elongation of the terminal vowel will not suit any form of the Sanskrit imperfect, perfect, or aorist. With much hesitation, then, I propose to explain *áváјaniyá*, as the 3rd pers. sing. of the potential mood of the ninth conjugation[2], the verb from which it is derived being the causal form of वह, "to bear," preceded by the particle आङ. The Sans. आवाहनं "calling," and the Persian آواز, "voice," explain the manner in which the sense may have been modified from "bearing" to

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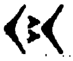
[1] This root in Zend becomes 𐬘𐬀𐬥 *jan* or 𐬰𐬀𐬥 *zan*, and in modern Persian زن *zan*.

[2] In this view *áváјaniyá* will stand for *áváјaniyát*.

"proclaiming," but I am not aware that the Sanskrit affords any precedent for the conjugation of causal roots according to the ninth class, nor am I satisfied with the substitution of the potential for the imperfect. If any better etymology, indeed, can be suggested, which will give for the term in question the past signification, "he proclaimed" or "he announced," I shall be quite ready to adopt it[1].

𐎠 𐎺 𐎠 𐎿 𐎫 𐎠 𐎹 𐎶 AVÁSTÁYAM, [Col. I., lines 63, 66, 69, pp. 205, 206,] *Stabilivi.* This is the 1st pers. sing. of the act. imperf. of स्था, "to stand," preceded by the particle *ava,* (Sans. अव); but I know not if the termination in *ya* be the causal characteristic appended to the root without the intervention of a consonant of connexion[2], or whether the verb may not in the language of the inscriptions be conjugated in the fourth instead of the first class, as in Sanskrit. As the root, however, both in this compound and in the cognate term *niyashtáyam,* has certainly an active signification, the former explanation is the most probable. *Avástayam* is for *ava+astáyam* as *avája* was for *ava+aja,* the elongation being caused by interior *sandhi.* I shall give the correspondents of the root in the cognate languages under the head *Stánam.*

𐎠 𐎺 𐎠 -- 𐎡 𐎹 AVÁ--IYA, [Col. IV., l. 51, p. 249,] *Imitatione?* I conjecture this term to be the locative case of an abstract noun, formed perhaps of अव, "down," and अस्, "to be," the fourth letter being ; and I translate it accordingly "in succession" or "imitation." Until the orthography, however, be definitively restored it is useless to examine it at any length.

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[1] On a more mature consideration I now propose to regard *áváјaniyá* for *áváјaniyát,* as the subjunctive imperfect of a denominative verb, formed from आवाहन्, "calling," with the affix in य्, preceded by the euphonic in *i*; and I translate accordingly, "he would declare" or "he would proclaim." For examples of this tense in Zend and in the dialect of the Vedas, see Bopp's Comp. Gr. s. 714.

[2] In Sanskrit, the causal form is स्थापय *sthápaya,* instead of स्थाय *stháya,* but we may very well suppose the latter to have been the primitive orthography. I see also in Westergaard's Radices, that with a gerund स्था is employed to denote "duration of an action," and we may possibly have an example of that particular construction in the Cuneiform phrase, *gáthwá avástáyam.* See Rad. Ling. Sans., p. 18.

𐎠 𐎿 𐎥 𐎼 𐎫

Asagart-a, [Ins. No. 4, l. 15, p. 280,] *Sagartia.*
Asagart-am, [Col. IV., l. 23, p. 241,] *Sagartiam.*
Asagart-aiya, [Col. II., line 80, 81, p. 226,] *Sagartiâ* (for *Sagartiæ*).
Asagart-iya, [Col. IV., line 20, 21, p. 241,] *Sagarticus.*

The country of *Asagarta* appears in the inscriptions to have been situated between Media and Parthia, but to have been included within the political limits of the former province; I judge of its situation from observing that it heads the list of "Eastern" Satrapies[1], (of which the western boundaries must have been the Caspian Streights), the names of *Asagarta, Parthwa,* and *Zaraka* being given in succession, and evidently in geographical order; while its political dependence can be proved by the omission of the name in three out of four of the lists of the Satrapies; by the fact of the rebel *Chitratakhma,* who threw Sagartia into revolt, claiming to be of the Median family of Cyaxares; and particularly by the employment of an expression in the fifteenth paragraph of the second column at Behistun, "This is what was done by me in Media," in reference to the reduction of Sagartia, as well as to the defeat of the Median pretender Phraortes.

The name of *Asagarta* suggests many important considerations. M. Jacquet, (Journal Asiatique for October, 1838, p. 407,) by a somewhat forced etymology, translates the title by "the great river," and supposes the tribe accordingly to which it appertained to have dwelt on the banks of the Oxus. *Garta,* however, is probably the same territorial suffix which occurs in the Sanskrit त्रिगर्त, and the original ethnic form therefore will be *Asa*. Now without enquiring whether these *Asa* may have been connected with the *Aswás* (अश्वाः) or Ἄσοι, whose subsequent conquests were so renowned in history[1], it is at any rate worthy of remark, that the Scandinavian nations, whose Eastern origin is unquestionable, retained in their mythology the name of *Asgard*[2], and regarded the happy region which was thus designated with much the same veneration that the Hindus paid to the fabulous *Meru*, or the early Persians to *Airyanĕm Vaéjo*. It may be presumed then, I think, that the Scandinavian races either sprang from the country of *Asagarta*, or that the tribe of that name in its original emigration with the other Arian colonists to the westward, threw off a branch which first settled on the Euxine, and subsequently penetrated to the north of Europe[3].

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[1] See Ins. No. 4, l. 15. I continue to read "*dahyáva tyá parauviya,*" the Eastern provinces," *parauviya* being for पूर्वे, the locat. sing. of पूर्व, "the East."

[2] Lassen (Pentapot., p. 32,) and Troyer (Raj. Tar., tom. I. p. 501,) are content to derive the affix in *Trigarta,* (which is still the family name of the Rájas of *Jallandhar*), from गर्त, "a cavern;" but such an etymology seems to be anything but satisfactory. I shall examine the term in detail, under the head *Vardanam.*

Of the Persian *Asagarta* or *Sagartii* our knowledge is very limited. By Herodotus, they are classed with the Sarangians, the Thamanians, the Utians, and the Mecians[4], and the Satrapy thus composed would appear to have encircled the great salt desert of Persia to the eastward. They are in another passage described by the same author as a nation of Persian descent, speaking the Persian language, forming in their dress a connecting link between the Persians and Pactyans, and serving with the Persian cavalry in the army of Xerxes[5]. In Justin, also, there is a remarkable notice of them. "The Parthians," he says, "were Scythian exiles, driven out of their country by domestic wars; they occupied the deserts between Hyrcania, the Dahi, the Arii, *the Sagartians*, and the Margians[1]." Ptolemy further places them in Media to the north of Choromithrene, and in the eastern parts of the range of Zagros[2]. From all this I infer, that forming a part of the Arian immigration which is figured in Persian romance as the conquest of *Ferídún*, they established themselves particularly along the mountain range to the south of the Caspian, this in fact being the extreme western point which the colonists had reached at the time of the composition of the first *Fargard* of the *Vendidád*, and the locality being moreover especially connected with all those antique traditions which commemorated the advent of the race into Persia, and their suppression both of Scythian and of Semitic power. When the great mass of colonists moved to the South, and spread themselves over the plains of Persis, raising a native dynasty to the throne, which first acquired celebrity under its third member, Achæmenes, I further believe the Sagartians and Thamanians to have remained in their seats along the Caspian mountains; and although from their position, politically subservient to the Medes, and separated by the great salt desert from their brethren in Persis, to have still retained, at any rate as late as the age of Herodotus and probably much later, a close connexion with the true Perso-Arian stock[3].

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[1] The *Aswas*, of Indian romance, were one of the great divisions of the *Yadava* race. They are first known in classical history as the invaders of Bactria, (Strab. XI., p. 511,) and may be subsequently traced for a long period in Chinese annals as the dominant race in Persian Khorasan. (See Foĕ Kouĕ Ki, p. 83; Nouv. Mélanges Asiat., tom. I., p. 217; and De Guignes' foot-note to p. 51, tom. I., Part 2me of the Hist. des Huns.)

[2] The first immigration of the Asi into the north of Europe is lost in antiquity, but Odin brought in the second colony from *Asgard*, about the Christian era. The subject has been thoroughly examined by Geijer, in his Schwedens Urgeschichte.

[3] Odin was popularly believed to have brought the Asi from the Euxine.

[4] Lib. III., c. 93; the Σαράγγαι are of course the inhabitants of *Zaranj*, زرنج, of whom more hereafter. In the Θαμάναι, I recognize the tribe which gave its name to دمغان *Damaghán*, دماوند *Damawend*, *&c.* The Οὔτιοι may, perhaps, be identified with the *Yutiyá* of the Inscriptions, and the Μύκοι colonized مکران *Mekrán*.

[5] Lib. VII., c. 85; the Pactyans are a disputed race, but may, I think, be compared with the Zend 𐬠𐬁𐬑𐬜𐬍 *Baghdhi*, which by common consent is identified with Bactria.

I shall have occasion to revert to this subject in the historical chapter, and will only therefore at present add, that we may probably trace an early position of the *Asa* in the *Asapuragán*, on the north-western skirts of Paropamisus[4], while I have no doubt but that to the same race is to be attributed the very remarkable fort of *Lasgird*[1], which is situated in the very heart of their permanent seats between Parthia and Media.

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[1] Lib. XLI., c. 1; in all editions of Justin that I have consulted, the name is written *Spartani*, but this must be an error for *Sagartani*.

[2] Lib. VI., c. 2; Ptolemy's Geography of Media is very loose; he appears to join Zagros, Orontes, Jasonium (*Damawand*), and Coronus in a continuous chain, and where he mentions Zagros in allusion to the *Sagartii*, I understand him to speak of that part of the range about the Caspian Gates. In his Χωρομιθρήνη I recognize خوار *Khár*, although he names the same district in his account of Parthia, Χοροάνη.

[3] The ethnography of Persia will be examined in detail hereafter.

[4] In the old authors اسپورکان, now called *Shibbergán*.

𐎠𐎿𐎫𐎡𐎹 **Astiya.** See **Amiya.**

𐎠𐎿𐎲𐎠𐎼𐎡𐎲𐎡𐏁 **Asbára-ibish,** [Col. II., l. 2, p. 214,] *Equitibus.* The word *asbára* shows how little in some instances the Persian language has changed since the time of Cyrus, for in the modern dialect اسوار *Aswár,* or سوار *Sowár,* nearly reproduces the Cuneiform term. It is derived from the Sanskrit अश्वः, "a horse," which became 𐬀𐬯𐬞𐬋 *aspó* in Zend, and اسپ *asp* in Persian; the Cuneiform sonant labial which was preserved in Pehlevi *asobár,* "a horseman," and in the Armenian *sbára-bied,*[2] "a master of horse," occupying a middle place between the Devanagari व, and the Zend 𐬞. The Greek ἵππος, and Latin *equus,* are also cognate terms, for the interchange of gutturals and labials is an acknowledged law of orthography. That the plural case-endings of the instrumental and of the dative-ablative, which take the different form of भिः and भ्यः in Sanskrit, and of 𐬠𐬌𐬱 and 𐬠𐬌𐬌𐬋 in Zend, must have been in their origin identical, has always been admitted, and the assimilation is confirmed by their being found in the inscriptions to be represented indifferently by the orthography of 𐎲𐎡𐏁; but there has been much disagreement as to the explanation of the vowel which is used to connect the termination with the theme, and in this view the Cuneiform examples are of interest[1]. In the instrumental plural of themes in *a*, the old Persian always employs an epenthetic *i* before the case-ending, and we have thus *asbáraibish*, *martiyaibish*, *kamanaibish*, *Bagaibish*, *vith(a)ibish*, &c., but in the dative-ablatives *abish*, *vithabish*, and *ruchabish*, the supernumerary vowel is omitted; and that this difference is intended to mark a distinction of case, instead of being attributable to the respective endings of the theme in short *a*, and in a silent letter, is placed beyond dispute, I think, by the double form of *vith(a)ibish* and *vithabish*, proceeding from the same theme *vith*. I shall recur to this subject hereafter, and will merely therefore at present, compare the ending of *asbáraibish* with that of the Vedic अश्वेभिः *aswébhis*.

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[1] لاسگرد, the initial letter is the Pehlevi article. The construction of this fort, which is near the town of *Semnám,* bears evident marks of the very highest antiquity.

[2] Compare also the Georgian *Spár-sálár,* a general of cavalry, and see an excellent note on the word in St. Martin's Armenia, tom. I., p. 298. I have already alluded to the *Aswas* of Indian history, one of the great Scythic tribes which held the country between the Oxus and the Indus; but I have not explained the subsequent mutations of the name, which are however full of interest; for according to the Pali rule of simplifying compound groupes, we have on the one hand *Assá-can,* the Greek Ἀσσακάνοι, and on the other the *Appa-geni* of Pliny, whence the modern افغان *Afghan,* the termination in both cases being, as I think, a Scythic plural suffix, which was adopted from the same source into the Chaldee and Pehlevi.

𐎠 𐎿 𐎶 𐎠 𐎴 𐎶 Asmánam, [passim,] *Cœlum*. This is the accusative singular of a masc. theme in silent *n*, derived from अश्, "to spread," with a suffix of attribution, (see Wilkins, s. 801,) and declined like the Sans. ब्रह्मन्. The corresponding accusative form in Zend is 𐬀𐬯𐬨𐬀𐬥𐬆𐬨 *açmanĕm*, and in Persian اسمان *asmán*. Undoubtedly also the Vedic अश्मः, "a cloud," is a cognate derivative; but it is not merely in the Arian languages that we find this term; it is also employed extensively throughout the Semitic family, and even in Etruscan and Celtic, every where no doubt signifying "the expanse of the firmament; that which is spread out;" in exact analogy with the Hebrew רָקִיעַ from רָקַע. Compare *saman* in Phœnician, Etruscan, and Irish; שָׁמַיִם in Hebrew; ሰማያት in Æthiopic; سماء in Arabic[2], &c., the only question being, I think, whether the final nasals may be plural terminations, or whether, as the initial sibilant alone constitutes the root, they may not rather be relics of the Sanskrit affix of attribution.

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[1] Professor Bopp has elaborately examined this subject in his Comp. Gram. ss. 215—225, and Burnouf's Remarks on the Origin and Use of the Vowel Modifications in Zend which precede the case-endings, may be seen in his Commentaire sur le Yaçna, p. 177.

[2] See Gesen. Lex., p. 1026, Eng. Edit.: Gesenius, however, pretends to derive שָׁמַיִם from an obsolete root שָׁמָה, "to be high."

𐎠 𐏁 𐎴 𐎡 𐎹 **Ashaniya**, [Col. II., line 11, 12, p. 215,] *Proficiscens?* Occurring in a single mutilated passage, I can only render this word conjecturally, as the present participle of a verb corresponding with the Sanskrit अश्, "to go" or "move." That the language of the inscriptions formed its present participle by adding *aniya* instead of *an* to the root is tolerably certain; for *chartaniya*, which is met with in almost every paragraph at Behistun, will alone admit of that grammatical explanation; and the same participial termination is also probably to be recognized in *thastaniya* and *vataniya;* but I must confess at the same time, that I have sought in vain for any corroborative evidence in Zend or Sanskrit, and that it is moreover sufficiently remarkable, if *aniya* be in reality the case-ending of the nom. of the present participle, to find that it undergoes no modification in the plural. I shall refer to this subject again hereafter[1].

𐎠 𐎡 𐎫 **Aita**, [Col. I., lines 44 and 45, p. 203, &c.,] *Id.* This is the nom. neuter of the compound demonstrative pronoun, which is एतद् in Sanskrit, and 𐬀𐬉𐬙𐬀𐬙 *aetat* in Zend, being formed by a fusion of three bases, *a*, *i*, and *ta*[2]. A question arises whether the Cuneiform *aita* may stand for *aitat*, (Sans. *etat*,) or for *aitas*, the sibilant being, as I think, the true neuter characteristic, as in *avash-chiya* and *aniyash-chiya*. In the restored compound term *aitamaiya*, "id mihi," (Insc. No. 3, l. 22, 23, and No. 6, l. 54, 55,) I would rather suppose a contraction for *aitasmaiya* than for *aitatmaiya*, for there is no sufficient proof that the dental would lapse before the *m;* but as the restoration is in both passages doubtful, I cannot pretend to deliver any certain opinion[3].

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[1] See under the heads *Chartaniya* and *Thastaniya*, where I have given a conjectural explanation of the ending in *aniya*, and supposed it to represent a gerund of present time, rather than a true present participle.

[2] For an analysis of this pronoun, see Bopp's Comp. Gram., s. 369, Eng. Edit., vol. II., p. 518. Bopp appears to consider *e* in एषः, एतद्, एव, एवं, &c., as a distinct pronominal base.

[3] *Aitamaiya* is no doubt formed on the same principle as *avataiya*, *iyamaiya*, &c.; the neuter characteristic having been once lost, cannot be reproduced except by the enclitical power of the particle *chiya*.

𐎠𐎡𐎺𐎶 AIVAM, [passim,] *Tum—et.* This term is used in the inscriptions as a relative and co-relative adverb, like the Latin *tum.* It is absolutely identical with the Sanskrit एवं, supposed by Professor Bopp to be an accusative formed from the base *e* with a distinct pronoun व, which also occurs in अव *ava,* एव *eva,* इव *iva,* and which is connected with the enclitic *vat,* "as[1]." The Zend 𐬀𐬉𐬎𐬎𐬀 *aéva,* "one," where the euphonic *a* is prefixed by a peculiar principle of orthography, is of course a cognate term, but there is no exact correspondent in that language to the Cuneiform *aivam.* We may translate *aivam* in English by "as well—as," or by "both—and."

𐎠𐎢𐎼𐎶𐏀𐎭𐎠

AURAMAZD-Á,	[Passim,]	*Oromasdes.*
AURAMAZD-ÁM,	[Col. I., line 54, 55, p. 204, &c.,]	*Oromasdem.*
AURAMAZD-Á(H)A,	[Passim,]	*Oromasdis.*
AURAMAZD-Á(H)Á,	[Passim,]	
AURAHYA MAZDÁ(H)A,	[Ins. No. 17, l. 10, p. 337,]	
AURAMAZDÁMAIYA,	[Passim,]	*Oromasdes mihi.*
AURAMAZDA TAYA,	[Col. IV., l. 58, p. 251,]	*Oromasdes tibi.*
AURAMAZDA TAIYA,	[Col. IV., l. 78, p. 256,]	

So much has been already written on the etymology and signification of the name of Ormazd[2], that I may dispense with any detailed examination of the subject. It is composed of two distinct elements, *Aura* and *Mazdá,* each of which throughout the Zend declension of the name is independently inflected, according to an expanded form of grammar that we see in the *Aurahya Mazdáha* of a late inscription of Xerxes[3]. Professor Lassen has well remarked that, although असुर *asura,* in the later Sanskrit was always applied in an evil sense to the "demons" or "enemies of the gods," still it is preserved in the Vedas as an epithet of *Brahma*[4], and I have the less hesitation therefore in adopting a suggestion of Burnouf which refers the term to असु *asu*, "life," with an affix of attribution, and translates it by "the living one." *Mazdá*, also, which is used in Zend as a proper name, as in *Mazda-yaçna*, *Mazda-dáta*, &c., is certainly composed of *maz*, "great," (Zend 𐬨𐬀𐬰; Sans. महत्) and a verbal suffix which may signify "giving," "creating," or "knowing," according as we compare it with दा, धा, or the Greek δα[1]. Of this double epithet, then, "eternal," and (perhaps) "omniscient," was formed the proper name of the deity supposed to preside over the *Bhagas* or "gods" of the primitive Persian faith. It would be inconvenient in this place to discuss the question of the religious tenets of the Persians in the time of Darius Hystaspes, but I cannot avoid noting that there is no evidence whatever in the inscriptions of the principle of dualism having been acknowledged at the time of their execution, and that upon a single mutilated passage, moreover, (Col. IV., par. 4[2]) depends the possibility of our recognizing even a Supreme Being, (*Zerwan* or "Time without bounds,") from which, according to the later Zoroastrian doctrines, *Ormazd* and *Ahrimán* had their common origin. From the usual tenor of the vows and thanksgivings of Darius, we should infer that a class of *Bhagas* or "superior intelligences" were alone supposed to exercise a divine influence upon worldly matters, and that Ormazd, as the chief of these *Bhagas*, was the object of special, if not exclusive, adoration[3]. It is further particularly interesting to find that Ormazd is designated in the Median translation of a part of the Behistun Inscription, as "the god of *Ariyanam*" or "of the Arians," in evident contradistinction to the deities of the Scyths and Semites[1].

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[1] See Comp. Gram., s. 381, Eng. Edit., vol. II., p. 535.

[2] See particularly Burnouf's Yaçna, pp. 70—80.

[3] See the notes to Ins. No. 17, where I have drawn an inference of importance from this remarkable orthography.

[4] Professor Lassen quotes the *Nairukta-Çabda-Sangraha.* See the Zeitschrift, p. 16.

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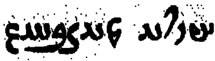
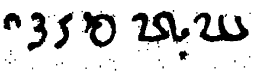
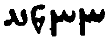
[1] Burnouf prefers the latter derivation, and compares δα with the Pers. دانا *dáná*, "wise," دانستن *dánistan*, "to know." He also shows that the Zend 𐬛𐬁𐬋 *dáo*, "knowledge," 𐬛𐬁𐬨𐬌 *dámi*, "wise," the Sans. दासुः *dásus*, "a sage," and the Gr. δά-ημι, δι-δά-σκω, &c., are probably derivatives from the same root *dá*, which, with the sense of "knowing," however, has been lost to the Sanskrit. See hereafter under the head *adáná*.

[2] There would appear from this passage to have been some distinct source, different from Ormazd, from whence "*lies*" *darauga*, were supposed to have had their origin; but it can hardly have been the spirit of evil, for it was friendly to Darius. The name which commences with *Di* - - - is unfortunately mutilated.

[3] I may add, that to the early Greeks, Herodotus, Xenophon, &c., Persian dualism was evidently unknown. Ormazd is the *Ζεὺς* or *Ζεὺς μέγιστος* of those authors, who was the prime object of worship.

The Greeks, as it is well known, adopted various orthographies for the name, Ὡρομάζης, Ὡρομάσδης, Ὡρομάτης, Ὡρμίσδας, Ὡρμισδάστης, &c., &c. The Zend retained the primitive form of  *Ahura Mazdáo*, and the Parthian only differed in the aspiration of the final dental[2]. In the lapidary Pehlevi the aspiration was displaced and the name was written  *Auhramázdo*[3]. In Pazend we have هورمزد *Hurmazd;* in Persian اورمزد *Ormazd;* in Moghol *Khurmuzda;* and in Armenian *Aramasd.* I must add, that in the  *Anhuma* of the Pehlevi books, we have a very ancient term signifying "God" prefixed to the name, and that this prefix *An* or *Ana* was employed as early as the time of the Median and Babylonian translation of the Persian Inscriptions before the name of Ormazd.

Professor Lassen has been content to compare the term *Auramazdá* with that limited but anomalous class of nouns in Sanskrit which are derived from monosyllabic roots in long *á*[4], but he has certainly failed to show that any possible modification of the rules which affect the Sanskrit declension can sufficiently account for the Cuneiform genitive in *aha* or *ahá,* and to this subject, accordingly, I must devote a few observations. In Sanskrit, we must remember, that nouns in long *á* of the above class are declined analogously to those which end in consonants, but with this further peculiarity, that before the case-terminations which

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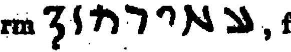
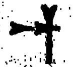
[1] The name of Ormazd, does not, I believe, occur in any native Babylonian monument.

[2] I take the Parthian form , from the inscription of Nakhsh-i-Rustam, copied by Flower, or Chardin, in 1667, when the writing was in a more perfect state of preservation than at the time of Niebuhr's visit.

[3] See De Sacy's Ant. de la Perse, pp. 107 and 249. I cannot here enter into any detail on the Median and Babylonian alphabetical systems, but I will state that the letter  in both languages is a nasal, perhaps approaching the Zend and that with the pronunciation of *añ* or *aña*, it signifies "a God," being, in fact, the same as the Arab. الله *Allah.*

[4] See the Zeitschrift, p. 511, and the reference which is there given to Colebrooke's Gram., p. 40. Bopp, in his Comp. Grammar, hardly notices this declension, but refers to his Gram. Crit., s. 130.

commence with vowels, (dat., ablat., gen., and locat.,) the long *a* is rejected, धा forming the nom. in धाः for *dhá-s*, and the gen. in धः for *dh-as*. In Zend, again, the long vowel of the theme appears not to have been rejected but shortened; and Burnouf thus explains the genitive 𐬛𐬃 *dáo;* (in *Ahuráhé Mazdáo,*) which is expressed orthographically in the same manner as the nom. (in *Ahúra Mazdáo*) to be a contraction of *da-as*[1]. Assuming then a still more primitive and regular form of declension for the Cuneiform noun, we may believe that the long vowel was neither rejected nor shortened; but that it was preserved intact, and that the case-endings were added to it. The nom. *dá* and the accus. *dám* will thus stand for *dá-s* and *dá-m*, agreeing with the Sans. धाः and धां[2]; and with the Zend 𐬛𐬃 *dáo,* and 𐬛𐬄𐬨 *dăm,* while the genitive will require to be formed in *dá-a* for *dá-as;* but where the Cuneiform alphabet has no other means of dividing the short *a* from the vowel which precedes or follows it, and where such a division is absolutely necessary in order to make a grammatical distinction, it introduces a euphonic aspirate, *Dár(a)yava(h)ush* being thus written for *Dár(a)yavaush,* and in the same way *dá(h)a* in *Auramazdá(h)a* unquestionably standing for *dá-a.* I have been the more particular in explaining this employment of the Cuneiform 𐏃, as it might otherwise have been mistaken for the true genitival sign, or in the absence of any examples of a Sanskrit gen. in *asa,* in might be conjectured to be a radical letter. I was once even inclined myself to believe that the root *dás,* "to know," might have co-existed with *dá,* (दासुः "a sage," being a derivative), and that *dâ* and *dám* might have proceeded from the one root, and *dáha* (for *dásas*) from the other; but the irregularity of supposing a noun to follow two different declensions, and the analogous example of *Dar(a)yava(h)ush,* has now convinced me that the 𐏃 is a mere euphonic letter, and that it possesses no grammatical or etymological power whatever[1].

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[1] Burnouf has carefully examined the respective formations of the Zend nom. and gen. in his Comment sur la Yaçna, p. 77.

[2] The *á* is preserved in these terms in Sanskrit, as the case-endings do not commence with vowels, but are the simple consonants *s* and *m.*

We have also the forms *Auramazdámaiya*[2] and *Auramazdátaiya*, (the latter being written faultily in one passage *Auramazdátaya*), where the suffixed pronouns of the 1st and 2nd persons are added to the nominative. In the one the elision of the sibilant, which is the nominatival characteristic, before the *m*, is perfectly regular; but in the other, as the *s* should be orthographically retained between the *á* and a dental, we see a further proof that the sibilant (or its substituted aspirate) having been once rejected after *a*, as a case-ending, either masculine or neuter, is reproduced only before an enclitical particle.

𐎠 𐎢 𐎼 𐎠 AURÁ, [Ins. No. 4, l. 24, p. 282,] *Vita? perennitas?* Relying on the possible explanation of *Aura*, which is given under the preceding head, and which supposes *asura*, applied to Brahma in the Vedas, to denote his attribute of "living for ever," unconnected either in sense or etymology with the *Asuras*, "or evil spirits," I am tempted to translate the abstract noun *Aurá* by "vitality" or "eternity." To arrive, however, at this meaning, we must suppose that the adjective *asura* having been formed by the addition of the attributive suffix in *ra* to *asu*, "life," an abstract sense has been obtained by the agglutination of a second suffix in *a*, the theme in long *á*, which has been thus elicited by the fusion of the suffixes, being a fem. noun of the first declension. In my notes to Ins. No. 4, I have brought forward other reasons in favour of this conjectural reading, but I do not pretend to consider it entitled to any exclusive preference.

𐎠 𐎢 𐎫 𐎡 𐎹 𐎠 𐎼 AUTIYÁRA, [Col. II., line 58, 59, p. 222,] *Otiara.* This would appear from the inscriptions to have been the name of a district of Armenia, conterminous with Assyria, and I am thus led to suspect that the *Tiyári* Kurds who inhabit the mountains in that quarter may preserve a remnant of the title. I derive no assistance, however, from the ancient geographers in identifying the name.

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[1] The terminal elongation in *Auramasdáhá* is peculiar to Persepolis, and is evidently a corrupted form of the true case-ending. *Dá-as*, in fact, must have become *dá(h)a* before it could be lengthened to *dáhá*, for the principle of elongation depends upon the *a* being a terminal letter.

[2] Lassen supposes an anomalous dative in *Auramasdáiya*, but that term is certainly an error of the engraver for *Auramasdámaiya*. It occurs in Ins. No. 6, l. 50, p. 208.

𐎡 i.

𐎡𐎭𐎠 **Idá**, [Col. I., l. 29, p. 200, and Ins. No. 14, l. 24, p. 327,] *Hic*. Adverb of place, formed from the demonstrative base *i* with the suffix in *dá*. Compare the Sans. इह *iha*, Zend 𐬌𐬜𐬀 *idha*, Pali *idha*, &c., and see the remarks on this suffix of place given under the head *Avadá*[1]. Where the Cuneiform 𐎭 or 𐎮 *d*, answers to the Devanagari ह *h*, the Persian form may usually be considered more ancient than the Sanskrit. In the adverbial suffixes particularly, and in the termination of the 2nd pers. sing. of the imper., the Sanskrit aspirate is notoriously a modern degradation, and the Cuneiform dental must be held to represent the true primitive sound. In the present case we may assume, indeed, as almost certain that the Sanskrit इह was originally इध (as सह "with," is written in the Vedas सध;) and with the ancient, of course, rather than the corrupted, form must the Cuneiform *idá*, therefore, be compared.

𐎡𐎹𐎶 **Iyam**. The immediate demonstrative pronoun signifying "this." It occurs in the Inscriptions in the following forms:—

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	*Iyam*, (Detached Insc. l. 1, p. 261—264.)	*Iyam*, (Insc. No. 3, l. 6, p. 274.)	*Ima*, (Passim.)
Accus.	*Imam*, (Passim.)	*Imám*, (Passim.)	*Ima*, (Passim.)
Instrum. Ablat.	*Aná*, Insc. No. 4, l. 8, p. 279. Insc. No. 15, l. 14, p. 329.	——	——
	——	*Ahydyá*, (Passim.)	——

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[1] Bopp has thoroughly examined this suffix in his Comp. Gr., vol. I., p. [illegible]

PLURAL.

	Masc.	Fem.	Neut.
Nom.	*Imaiya,* (Col. IV., l. 34, p. 243 and 80, p. 257.)	*Imá,* (Passim.)	———
Accus.	*Imaiya,* (Col. IV., l. 31, p. 243.)	*Imá,* (Passim.)	*Imá,* (Col. IV., l. 32, p. 243.)
Dat.	*Abish,* (Col. I., l. 86, p. 211.)	———	———

In the declension of this pronoun three demonstrative bases are employed, *a*, *i*, and the compound *ima;* the language of the inscriptions coinciding in this respect with the Zend and Sanskrit.

In the nom. masc., as we have in Sanskrit and Zend the base *a* joined to the suffix in *am*[1] (*a*+*am*=अयं[2], and 𐬀𐬉𐬨 *aém,*) so in the old Persian and Pali we have *i*+*am*=*iyam.* I am not certain if *iyam* occurs in the masc. in the written Pali, but it very frequently represents this gender in the edicts of Asoka, and it is unquestionably the form from which the Persian این *in* has been contracted.

In the nom. fem. the same base is employed in old Persian, Sanskrit, and Zend; compare *iyam* इयं, and 𐬌𐬨, the old Persian however being certainly a more ancient form than the Zend contraction.

In the neuter the Zend and Cuneiform agree in adopting the base *ima;* 𐬌𐬨𐬀𐬙 in the one, and *ima* in the other, being substituted for the Sanskrit *idam.* I rather suspect, however, that the Cuneiform *ima* in the neut. nom. and acc. sing. is for *imas* rather

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&c., and he has shown the thematic identity of ἔνθα, 𐬌𐬜𐬀 *idha*, and इह, *iha*, in sect. 373 of the same work.

[1] *Am* is a general termination for pronouns; comp. *aham*, *twam*, *vayam*, *yúyam*, &c.

[2] Bopp observes, that the *a* base is often phonetically lengthened to *e* in Sans., as in *ebhis*, *ebhyas*, *eshám*, *eshu*, and that *ayam*, therefore, may come immediately from *e*+*am*. See Comp. Gr., s. 366, vol. II., p. 515.

than *imat*, as *ava* and *aniya* are for *avas* and *aniyas*[1]; (compare *avash-chiya* and *aniyash-chiya*.)

The accus. sing. corresponds in the three languages, being derived from the compound base *ima*. Compare masc. and fem. *imam*, *imám*; इमं, इमां; 𐬌𐬨𐬆𐬨 *imĕm*, 𐬌𐬨𐬄𐬨 *imãm*; and in the neuter the difference only regards the characteristic of gender, the Sans. using *imáni* for *ima* + *ani*, the Zend *ima-t*, and the old Persian *ima*, probably for *ima-s*.

Ańá occurs in the inscriptions in two passages; in one (*hadá ańá kárá Pársá*) it has unquestionably an instrumental signification; in the other, (*aniyashchiya ańá Pársá*) it most probably represents an ablative. Now that the Cuneiform *ná* stands for the Sanskrit *smát*[2] is proved beyond dispute by the phrase *hachá aniyaná*, where the Sans. would use अन्यस्मात्, and *ańá*, therefore, may be legitimately held as the equivalent of अस्मात् *asmát*, from the demonstrative base *a*; but it so happens that *ana* is also itself used as a base in Zend and Sanskrit in the declension of this very pronoun *idam*, and that it is in both languages especially employed in the instrumental case; so that, if the language of the inscriptions possessed an independent instrumental and ablative, (as I am now almost persuaded was the case,) *ańá* might be supposed to perform a double part, representing the one case as the correspondent to अनेन and 𐬀𐬥𐬀[3], and the other as the contraction of अस्मात् or 𐬀𐬵𐬨𐬁𐬝.

I have in several passages of the former chapters alluded to the possible identity of the instrumental and ablative in the old Persian, and I have chiefly founded this opinion on the double signification of *aná;* but if that term, really, as I think probable, represent two distinct grammatical forms, and the coincidence of orthography be accidental, the argument will have to be abandoned; and it will be then most reasonable to explain the Cuneiform 𐎠[1] as the true instrumental characteristic of the singular where it marks the one case[2], and as the contraction for *át* in the other. We have not in the Inscriptions, I believe, a single determinate plural ablative that can be submitted to comparison[3]; but as the dative of that number appears to be distinguished from the instrumental, and as in all the cognate languages the case-ending of the dative and ablative plural is the same, the inference of course is that there is a distinction also between the instrumental and the ablative.

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[1] According to Bopp, however, as I have before remarked, the true neuter characteristic is *t*, and where the *s* is found in Sanskrit, as in *adas*, it is a weakening of the primitive dental; see Comp. Gr., s. 350.

[2] A question, however, arises, whether *ná* (for *nát*) be really a phonetic degradation of *smát*, or whether the old Persian may not have used for the abl., the pronominal base *na*, (which occurs in the compound base *ana*, and in many inflexions) instead of the appended pronoun *sma*; see Comp. Gr., s. 372. I prefer at the same time the former explanation, for the *s* uniformly lapses before *m*, and the exchange of *n* for *m* pervades the entire structure of the modern language.

[3] The *n* of the Sanskrit instrumental is euphonic, and did not exist either in Zend or in old Persian. The Zend *ana*, therefore, cannot be from the base *a*; it is from the compound *ana* (contracted to *an*,) with the instrum. sign, short *a*. See Comp. Gr., s. 158.

In the Cuneiform fem. gen. *ahyáyá* or *ahiyáyá*[4], we have, I think, a remarkable example of agglutination. The case in question is probably derived, like *aná*, from the demonstrative base *a*, and in the masculine would thus present the form of *ahyá* for अस्य or 𐬀𐬵𐬉 *ahé*, the final *a* being elongated, as in all other regular genitive terminations. To mark a distinction of gender, then, the fem. suffix in *á*, for *ás*, appears to have been added to the masc. and the euphonic *y* to have been introduced as a mere connecting link, *ahyáyá*, being in fact, the agglutination of *a*+*hyá*+*y*+*ás*. I may add, that in the corresponding form in Sanskrit there is apparently the same double genitival suffix, (but without the connecting *y*,) अस्याः *asyás* being for *a*+*sya*+*as*[5].

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[1] We have numerous instances of the 𐎠 *á* answering equally to the abl. and instrum. of a theme in *a*. It is, indeed, one of the best defined case-endings of the language.

[2] See Comp. Gr., s. 158, where Professor Bopp has shown that the real and original case-ending is long *á*, and that the Sans. *n* is a mere euphonic epenthesis.

[3] It is highly probable, however, that *rauchabish* is an ablative rather than a dative plural.

[4] I consider the *i* in *ahiyáyá* to be irregular, and to be introduced for the mere purpose of euphony, before its cognate semi-vowel *y*.

[5] Perhaps, as the dat., ablat., gen., and locat. of the fem. sing. of this and many other pronouns in Sans. partake in this employment of a suffix in *sya*, interposed between the base and the case-endings, it may be more correct to regard *asya* or *ahya* as a new compound theme derived from the masc. gen. but declined like a regular fem. noun in long *á*; the old Persian following the exact form of the nominat. declension, while the Sans. adds the case-endings immediately to the

In the plural the nom. and acc. are in all the three genders formed from the base *ima*, as in Zend and Sanskrit; but the case-endings exhibit some variety. That the termination in *iya* for *i*, (contracted with the *a* of the base into the diphthong *é* in Zend and Sanskrit) is common to the nom. and acc. plural in the old Persian I have already observed in treating of *avaiya*, and it need not surprise us therefore, that in the Cuneiform masc. we have *imaiya* equally for इमे and इमान्. I believe, indeed, in Zend, that the termination in *é* is sometimes used indifferently in both cases[1].

The Cuneiform *imá* answers with perfect regularity to the nom. and acc. fem. इमाः *imás*, in Sans.; 𐬌𐬨𐬃𐬊 *imáo*, in Zend; and the neuter *imá* which certainly occurs in the accus. (*atara imá hamar(a)ná,*) and which may be assumed in the nom. has apparently the same ending which occurs in the Zend *vispácha*, "omnia-que," where the original quantity of the terminal vowel is reproduced before the enclitical particle[2]. The Zend orthography, however, is opposed to the suggestion which I have offered in explaining *avá*, that the neuter sibilant of the singular may also have been retained in the plural; for if that were the case, we should expect to find *víspás-cha* in the accusative, as we actually have in another gender *víspes-cha*[3].

The only other plural form that occurs in the inscriptions is

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theme *asya*, without employing the connecting *y*. Bopp, relying on the evidence afforded by the fem. instrum. of the Zend, supposes the suffix in *sya* to be throughout a contraction of the fem. appended pronoun *smi*; but neither do the corresponding cases in Zend support this explanation, nor can it possibly account for the Cuneiform genitive *ahyáyá*. See particularly, Comp. Gr., ss. 171 and 172. The Zend correspondent is 𐬀𐬢𐬵𐬃𐬊 *aghâo*.

[1] The usual masc. accusat. plur. of this pronoun in Zend is 𐬌𐬨𐬄 *imã*, which is orthographically equivalent to इमान्; but Bopp observes in the foot-note to s. 228 of Comp. Gr., that "In Zend, the pronominal form in *é* occurs for the most part in the accus. plur."

[2] See the notes of Bopp before quoted, to ss. 231 and 234, Comp. Gr., Eng. Edit., pp. 246 and 250.

[3] *Vispescha* occurs in the Vend. Sad. p. 49, and is quoted by Bopp, in a note to s. 228 of the Comp. Gr. It appears to be the accus. masc. plur.; but if so, I do not understand from whence it has obtained the sibilant after the case-ending in *e*.

the masculine dative *abish*[1], and this is in so far, at any rate, a purer form than एभ्यः *ebhyas*, or 𐬀𐬉𐬌𐬠𐬌𐬌𐬋 *aêibyo*, that the demonstrative base *a* has been left intact, instead of being modified to *é*. With regard to the case-ending, I must add, that the only dative (or ablative?) plurals which exist in the inscriptions are, *abish*, *vithabish*, and *rauchabish*, and that I doubt therefore, if I have sufficient grounds for declaring positively the (dative-ablative) termination in *bish* or *abish*, to be distinguished from the instrumental in *ibish*, and for seeking to reconcile the former with *bhyas*. In this distinction, however, I am strongly inclined to believe, and I would even suggest, that *bish* (for *bis*, which is preserved entire in *no-bis*, *vo-bis*) is a purer and more ancient form than *bhyas*, the semi-vowel *y* being a development of a primitive *i*[2].

It only remains to notice the term *imaivá*, where the nom. and acc. plur. occurs in combination with the copulative conjunction, and where the case-ending *i* being no longer final retains its original form, instead of being lengthened into *iya*.

𐎡 𐏁 Iѕн; root, signifying "to come." I am not quite sure whether the Cuneiform root be *ish*, answering to इष्, or *aish*, the equivalent of एष्. It is of no great consequence, however, to distinguish the two forms, for they are no doubt of cognate origin, and with the primitive signification of "moving" they equally express in Sanskrit the idea of "going," as the corresponding root in old Persian in its pure state is indicative of "coming." From the immediate root *ish* or *aish*, we have in the inscriptions *aisha* or *áisha*, answering indifferently to the 3rd pers. sing. and plural of the active imperfect of the first conjugation, (compare ऐषत् and ऐषन्,) and with the initial *a* short or long, according as it may represent the mere temporal augment, or the augment in combination with a radical letter. There is also in a single passage *aishtatá*[1], where, if the duplication of the 𐎫 be not an error of the engraver, we must see, I think, the 3rd pers. plur. middle imperf. of a root *isht* substituted for *ish*, as we have in Sans. the optional orthography of सस् and संस्त्, शस and शंस्त्[2]. I may observe, however, that *aishtatá* appears to signify "they had come," instead of simply "they came," and that it is just possible therefore there may have been a pluperfect tense in the language of the inscriptions, formed of the past participle and the personal-endings. The termination in *atá* for the Sans. *anta* is perfectly regular, and the elision of the personal-endings as silent terminals in *aisha* has also been sufficiently explained.

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[1] In the dative-ablatives *vithabish* and *rauchabish*, the themes end in silent consonants, and it is probable, therefore, that the true case-ending in the old Persian is *abish*, which coalescing with the base *a*, may give the reading of *ábish* for the term in question.

[2] Professor Bopp remarks, that the instrum. termination has in Latin fixed itself in the dative and ablat., (Comp. Gr., s. 216,) and by deducing all the case-endings which commence with *bhy* भ्य् from the preposition अभि *abhi*, he admits a primitive *i*. Comp. Gr., s. 223.

There are moreover various derivatives from this root which occur in the inscriptions, and which require to be briefly noticed. We have in the first place *fráish(a)yam,* "I sent," and *fráish(a)ya* (for *fráish(a)yat*[3],) "he sent," which are the 1st and 3rd persons of the act. imperf. of *ish* in the causal form, and preceded by *fra,* Sans. प्र and Zend 𐬟𐬭𐬀. It is impossible to say in this case, whether the Cuneiform root be *ish* or *aish,* for the term *fráish(a)ya* being in the past tense, the Cuneiform 𐎠 may be as well produced by the coalition of the particle with the temporal augment, as by the fusion of three *a*'s in the particle, the augment, and the root. As the Sans. प्रेष्, "to send," however, is from इष्, and the Persian فرست *firist*[4], alone retains the *i,* I prefer the former explanation. The suffix in *aya,* I consider to be the causal characteristic, as in the Sans. प्रेषयति, (which is given by Westergaard[5],) the literal meaning of the verb being

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[1] Col. I., l. 85.

[2] See Westergaard's Radices, p. 314. I am the more inclined to believe that *isht* was used indifferently with *ish*, as the modern Persian retains the dental in the root فرست *firist*, "send," which is formed from the same root with the prefixed particle *fra*.

[3] I place the *a* in these terms in a parenthesis, as I am not quite sure if the affix be *aya* for the causal form of the verb, or merely *ya*, the characteristic of the fourth conjugation.

[4] *Fra* has been changed to *fir* by the operation of that law which is called the "harmony of the vowels," and which, although of Scythic origin, is to be traced extensively in the modern Persian.

[5] See Radices, p. 278.

"to make to go;" but it may on the other hand be read *ya*, as the sign of the fourth class, according to which (although the compound प्रेष् be of the first class) the root इष् is in Sanskrit conjugated[1].

In the other compounds, *atiyáisha*, "he went beyond," which has been already explained, and *patiyáisha*, "they came to," (Col. I., l. 13), the root would certainly appear to be *aish* rather than *ish*, for *ati* and *pati*, (Sans. अति and प्रति) falling upon the imperfect *aisha* from *ish*, where the initial *a* as the mere temporal augment would be short, would form, I think, *atiyaisha* and *patiyaisha*, with an unexpressed short *a* appertaining to the Cuneiform 𐎹. To account, indeed, for the introduction of the 𐎠, we must suppose the verbal form to which the particles *ati* and *pati* are prefixed to be *áisha*, and the elongation in that term could be alone caused by the fusion of the augment with the initial *a* of the root *aish*. It seems to me, therefore, most probable, that the two roots *ish* and *aish* were used indifferently in the old Persian, that they were exclusively of the first class, (the *aya* in *fráishaya* being the causal suffix[2],) and that, although in their pure state, they signified merely "to come," they were employed in composition to denote the opposite meaning of "going." I do not remember to have met with the roots in Zend, except in Anquetil's barbarous term *freéschté*. (See Zend Av., tom. II., p. 450).

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[1] It may, indeed, be opined, that the roots *ish* and *aish* are distinguished in the inscriptions, the former being of the fourth class, as in Sanskrit, and signifying exclusively "to go," and the latter being of the first class, as is also *esh* in Sanskrit, and having the opposite meaning of "coming." This explanation would answer sufficiently well in assigning *fráish(a)ya* to the former root, and *aisha, aishtatá, patiyáisha* to the latter; but *atiyáisha* means, "he went beyond" instead of "he came beyond," and thus destroys the distinction.

[2] I may observe here, as a further reason for identifying *aya* as the causal suffix, that the characteristic of the fourth class is, I think, in the inscriptions uniformly *iya*. The disinclination, indeed, to admit compound groupes, seems to have led the old Persian to interpose the euphonic *i*, where in Sanskrit the suffix in *ya* would unite immediately with the root; while in the tenth class, and in causal forms where the suffix was *aya* with a prefixed vowel, such an artifice was unnecessary. I shall subsequently have occasion to give many examples of this distinction between the fourth and tenth conjugations.

𐎢 u *and* 'u.

𐎢 𐎫 𐎠

UTÁ, [Passim,] *Et.*

UTÁ-MAIYA, [Passim,] *Et mihi.*

UTÁ-TAIYA, [Col. IV., l. 56, p. 250, l. 75, p. 254, &c.,] *Et tibi.*

UTÁ-SHAIYA, [Col. II., l. 74, p. 223, l. 89, p. 226, &c.,] *Et illi.*

UTÁ-SHÁM, [Passim,] *Et illis.*

Utá occurs also both in Sans. and in Zend (उत and 𐬎𐬙𐬀,) and it is no doubt etymologically allied to the Latin *et.* According to the system which derives adverbs, conjunctions, and sometimes even particles from pronominal bases, it is formed from *u* with the suffix in *tá*[1]. The final 𐎠 has been originally produced by the old Persian law of elongating terminal vowels, and it frequently lapses accordingly before a suffix, as in the optional orthography of *utamaiya.* On the other hand, however, it generally happens that in this and similar formations, (compare *avadá,* "there," *avathá,* "thus," &c.) the elongation having been once given to the suffix becomes a part of the word, and is thus not subjected to elision; so that before *taiya, shaiya,* and *shám,* the orthography of *utá* is, I believe, constant throughout the inscriptions. I may add, that in col. iv, l. 79, at Behistun, we have the reading of *utátaya,* where the suffix of the 2nd person is contracted from *taiya* to *taya.*

𐎢 𐎭 𐎱 𐎫 𐎫 𐎠 UDAPATATÁ, [Col. I., l. 36, p. 201, &c.] *Surrexit.* We have here the 3rd pers. middle imperf. of a verb compounded of the particle उद्, "up," and the root पत् *pat,* "to go;" उत्पत, being used in Sanskrit with precisely the same meaning of "arising" or "springing up." The verb is conjugated regularly according to the first class; *apatatá*, which remains after the removal of the prefix, having the temporal augment as an initial, and the termination in *atá* for the Sanskrit अत. Both the particle and the root are extensively used in the cognate languages, but except in Sanskrit, I do not remember to have seen any exact correspondent of the Cuneiform compound.

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[1] Burnouf observes that the vowel *u,* which forms the Sans. *u-ta, u-pa,* the Zend *u-iti,* &c., is frequently found in the Vedas as a simple conjunction, in which state it may be presumed to have some analogy with the Semitic ו. See Yaçna, sur l'Alph. Zend, p. lxiii, note 22. Gesenius has compared all the Semitic forms of the conjunction in his Lexicon, Eng. Edit., p. 288. I may add, that the same particle, used as a copulative conjunction, is of very frequent use in the Babylonian writing.

𐎢 𐎱 𐎠 UPÁ, [Col. II., l. 18, p. 216, and Col. III., l. 30, p. 232,] *Apud.* A particle derived from the same pronominal base *u*, that we have seen in *utá*, and common to the old Persian, the Zend, and Sanskrit, (comp. उप and 𐬎𐬞𐬀). The Greek ὑπὸ and Latin *apud* are of course cognate terms. *Upá* in the inscriptions governs an accusative case as in Sanskrit.

𐎢 𐎱 𐎿 𐎫 𐎠 𐎶 UPASTÁM, [Passim,] *Opem, auxilium.* This is the accus. sing. of a noun compounded of *upá*, (Sans. उप,) and of a derivative from *stá*, "to stand," (Sans. स्था), and literally therefore, like the Sans. उपस्थानं, it signifies "proximity" or "nearness." In Zend, however, 𐬎𐬞𐬀𐬯𐬙𐬄𐬨 is used as the exact correspondent of the Cuneiform *upastám*, to denote "help" or "assistance," as in the phrase quoted by Burnouf (Yaçna, Notes et Eclair., p. xvi,) *yathá mé barĕn upastām*, "that they may bring help to me." The Latin *opis*, *opem*, &c., are, I suspect, of cognate origin, although as *upa* becomes *ap-ud* in that language, the connexion is not immediately discernible.

𐎢 𐎱 𐎭 𐎼 𐎶 UPADARMA-HYA, [Col. I., l. 74, p. 209,] *Opadarmis.* The name of the father of Atrines, who rebelled against Darius in Susiana. Etymologically the title must be compared, I think, with the Sanskrit उपधर्मः, which was used to denote "a heretic" or "schismatic;" although we can hardly suppose it to have been adopted as a proper name with an offensive or depreciative signification. As the family which raised the standard of revolt in Susiana must be presumed to have been of native extraction, the self-evident Sanskrit derivation of the names of *Atrina* and *Upadarma* furnishes an inference of some weight, that as early as the institution of the Persian monarchy, Arian colonization had penetrated to that province. The name of Upadarma only occurs in the genitive case.

𐎢𐎱𐎼𐎡𐎹 UPARIYA, [Col. IV., l. 64, p. 252,] *Super.* Preposition governing the accusative case and corresponding with the Sans. उपरि, Greek ὑπερ, Latin *super*[1], &c. It is however in the inscriptions, of uncertain application, as it only occurs in mutilated passages, which will not admit of interpretation.

𐎢𐎲𐎼𐎫𐎶 'UBARATAM, [Col. I., line 21, 22, p. 199,] *Onere oppressum?* A past participle in the accus. case sing. from the root *bar*, (answering to the Sans. भृ), preceded by the particle of excellence, which is सु in Sans.; 𐬵𐬎 in Zend; ευ in Greek; and خو in Persian, (comp. خوب[2], خوش, خورم, &c.) It must, however, be a mere matter of conjecture in what sense we are to understand the root in this compound, for it will signify, as the correspondent of भृ, "to bear a load," as well as "to cherish[3]." Under the head *Agatá*, I have examined at some length the passage in which the term occurs, and I will only observe, therefore, at present, that "heavily burthened," is perhaps the best translation for "'*ubaratam.*" (Comp. Sans. सुभर).

𐎢𐎳𐎼𐎿𐎫𐎶 'UFRASTAM, [Col. I., l. 22, p. 199, and Col. IV., l. 38, p. 245,] *Funditus deletum?* Under the head *Atifrashtádiya*, I have suggested the derivation of '*ufrastam*, from the particle '*u*, (Sans. सु,) and the root *par*(*a*)*s*, which occurs both in Zend and in the language of the inscriptions with the signification of "destroying;" but on further consideration, I am quite at a loss to understand how *para* in the root can be contracted into *fra* in the participle, for the principle of orthographical change proceeds in exactly a contrary direction. From a Sanskrit root, in fact, पृश् or पृस्, we might have the *guna* form of *parstam* or *parastam*, as we have 𐬞𐬀𐬭𐬯𐬙𐬀 *parsta*, in Zend, and as in the inscriptions we have *kartam* from कृ; but the elision of a radical short vowel, which must take place in order to convert *paras* to *fras* appears to be altogether irregular. According to the general analogy of the Zend and Cuneiform orthography, *frastam* should be compounded of प्र and a derivative from स्था, (compare Sans. प्रस्थ); yet, on the other hand, the juxta-position and evident relationship of *'ubaratam abaram* and *'ufrastam aparasam*, would seem to shew that in each of these reiterative phrases, a common root must be employed for the participle and the præterite. Here, then, is a difficulty which I am quite incompetent to solve, and which I gladly leave to the consideration of better scholars, contenting myself for the present with indicating that the translation of *'ufrastam aparasam*, "I have entirely destroyed," (lit. "well destroyed I have destroyed,") must be received with much suspicion.

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[1] In Zend we have 𐬎𐬞𐬀𐬭𐬀 *upara*; in old German *upar*; in Gothic *ufar*; in Eng. "over," &c. Burnouf considers the Sans. *upari* to be a locative. (See Yaçna, p. 284, and the reference there given, note 139, to Grimm's Deutsch. Gramm., tom. III., p. 259.)

[2] We have also the same particle in the Latin superlative "*op-timus.*"

[3] I shall hereafter have occasion to examine in detail the root *bar*, in its proper alphabetical place.

𐎢 𐎳 𐎼 𐎠 𐎫 𐎢 𐎺 𐎠 'UFRÁTAUVÁ, [Col. I., l. 92, p. 213,] *Euphrate.* We have here the name of the Euphrates in the locative sing., and we can affirm also from the orthography of the case-ending, that the old Persian noun was a feminine theme in *u*, the terminations in *auva* and *auvá*, which are substituted for the Sans. औ[1] being clearly distinguished in the inscriptions to mark a difference of gender, (compare the masculines, *Bábirauva* and *Margauva* with the fem. *dahyauvá*.) I believe that no great respect is now paid to the rabbinical etymology of הואפרת, (the pronoun הוא, and פרת from פרה, "to be fruitful[1],") but it seems to have escaped observation, that if we assign to the rivers of Mesopotamia the Arian derivative which their true orthography obviously presents, (*'Ufráta*, "the good and abounding (river)," from *'u*, "good," *fra*, the particle of abundance, and an affix, perhaps of attribution), we must suppose an Arian to have preceded a Semitic colonization of *Shinár*. In the name of the Euphrates, the syllable *fra*, denoting "procession" or "abundance," was common to both families of languages[2], but we shall seek in vain for an explanation of *'u*, Sans. सु, Zend 𐬵𐬎, Gr. ευ, in a Semitic source, and in the name of the "Tigris" also, a Sanskrit etymology will alone give the signification which the Greeks assign to the title. If then we are to suppose that the Mosaic orthographies of הואפרת and חדקל, were Semitic corruptions of true Arian compounds[3], the received ideas regarding the primitive settlement of man will be much disturbed.

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[1] I shall examine the locat. case-endings of themes in *u*, under the heads *Dahyáush* and *Babirush*, and will here therefore only observe, that Bopp (Comp. Gr., s. 198,) considers the termination in औ to be a corruption of आस् *as*, the gen. being substituted for the loc., of which he determines the uniform characteristic to be *i*.

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[1] See the Dissertation of Morinus prefixed to Bochart's Phaleg, p. 25, and Buxtorf, in voce פרת. Gesenius does not attempt to give any etymology for פרת. See Lex., Eng. Ed., p. 848.

[2] I thus cannot doubt but that we are to recognize the Sans. प्र, Zend *fra*, &c., in a vast number of Semitic roots; compare פרד, "to expound;" פרה, "to be fruitful;" פרח, "to flourish;" פרש, "to scatter," &c., &c.

[3] The question at issue with regard to the etymology of the name of the Euphrates is, whether the prefix הוא, which occurs in Gen. ii., v. 14, be really the pronoun of the 3rd pers. or a part of the proper name. All the translators undoubtedly of the Pentateuch, with the exception of the Septuagint, understood הוא as the pronoun; in every other scriptural passage, also, the name is written simply פרת, (see Gen. ii. 15, v. 18; Deut. i. 7; Jer. ii. 18, xiii. 4, &c., &c.,) and from a very early period of the Christian era, the contracted form of *Forat* (Arab. فرات) has been certainly alone known in the country; yet, the coincidence of the Cuneiform *'Ufráta* with the Gr. Εὐφράτης, renders it, I think, highly probable that in the expanded reading of הואפרת it was intended to express the true and vernacular name of the river, and that פרת was a contraction of later times. Buxtorf and Morinus pretend that the Greeks obtained their name of Εὐφράτης from a misinterpretation of the Hebrew הואפרת, as if Herodotus and the historians of Alexander could have borrowed from the Septuagint; while Gesenius with something more of critique, suggested that Εὐφράτης

𐎢𐎶𐎼𐎫𐎡𐎹𐎠 'UMARTIYÁ, [Ins. No. 3, line 8, 9, p. 274,] Εὔανδρη. This is the nom. fem. sing. of a com. adject. of the class named बहुव्रीहिः in Sanskrit, being formed of a noun subject to inflexion, preceded by an indeclinable particle, (see Wilkins, s. 1117). The elements are *'u* "good," and *martiya,* "a man," (which will be explained hereafter), and the epithet, which is particularly applied to the province of Persis, must be translated by εὔανδρος, "having good or brave inhabitants." It is in the fem. to agree with *dahyáush.*

𐎢𐎺𐎧𐏁𐎫𐎼 'UVAKHSHATARA-HYÁ, [Col. II., l. 81, p. 226, &c.,] *Cyaxaris.* In this name, we have, I believe, the vernacular orthography of the Greek Κυαξάρης; for Herodotus undoubtedly obtained his information regarding Median History at Babylon, and in the Babylonian translations at Behistun, the title is written *Huwakshara*[1]. We must be careful, I think, to

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came from אֶפְרָת, which like the Arab فرات signifies "sweet water;" but, although we undoubtedly have that term in the *Perát* or *Foráth* of Mesene, in the *Peráth* of *Bursiph* of the Talmud (Yoma, fol. 10), and in the *Forát bá Diklá* فرات با دقلا of the Arabs, still, as it denotes particularly "a spring of sweet water," I do not see how it could have been applied to the great river Euphrates, and moreover, it will leave the prefix *'U* or Ev altogether unexplained. Hamzeh of Isfahán, I may add, an expert etymologist, adopted the usual explanation given by the Arabs, that the name arose from the "sweetness" of the waters of the river; yet he notices another Pehlevi form of the name, فالاذ *Fáládh,* which he foolishly supposes to be a distinct title, whereas it unquestionably is nothing more than a corruption of *Frád.* In the *Bun Dehesh,* and in the Pazend hymn to the *Amshaspands,* the name occurs under the forms of *Perát* or *Frát,* almost as it is pronounced at present, (see Anquetil's Zend Av., tom. II., pp. 78. 391, 392). I believe, indeed, that the Greek and old Persian, and perhaps the second chapter of Genesis, alone preserve the title in its pristine fullness.

[1] Sir W. Jones, I believe, first undertook to compare the Greek κυα in this name with the Persian کی *kai,* prefixed to all the titles of the kings of the Kaianian dynasty; and Burnouf, who has elaborately examined the Zend 𐬐𐬀𐬎𐬎𐬀 *ķava,* is inclined to approve of the assimilation, (see Yaçna, p. 454, note 316). Wester-

distinguish the second element of the name from the term expressive of "royalty" which occurs in *Artakhshatrá;* for the latter, under whatever form it appears in the inscriptions, is written with the 𐏂, while in the title of *'Uwakhshatara,* we have invariably 𐎫 𐎼. Remembering, indeed, that the names of the Persians were usually, or at any rate frequently, given on account of some personal distinction, I am inclined to compare *'Uwakhsha* with स्वक्षः, "having beautiful eyes[1]," and to suppose the termination to be the suffix of comparison. If the name on the other hand had been written *'Uwakhshatra,* I should translate it "self-ruling." That it is used in the inscriptions to denote some ancient king of Media, I infer from the circumstance of Phraortes, the Median competitor of Darius, founding his claim to royalty upon his supposed descent from the individual in question; but whether this Cyaxares may be identified with the great-grandfather of Cyrus, or with that more ancient monarch, who, according to Diodorus Siculus[2], was the founder of the Median Empire, I will not at present undertake to determine. The name in the inscriptions occurs in the genitive case only, and the inflexion appears under both the forms of *hya* and *hyá.*

𐎢 𐎺 𐎿 𐎱 𐎠 'UVASPÁ, [Insc. No. 3, l. 8, p. 274,] Εὔιππη. A compound adjective in the nom. fem. sing. of precisely similar formation with *'umartiyá,* the elements being *'u,* "good," and *aspa,* "a horse." Although I do not find the term in the Lexicons, स्वश्वः would be a legitimate Sanskrit compound, and that the

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gaard even, in his Median Memoir, p. 321, assumes on this authority, that the Medes used the term *ku* to denote "a king," but I am persuaded that the Zend *kava* (Persian *kai,*) is to be explained in altogether a different manner, and that *κυα* in Κυαξάρης, is nothing more than a hardening of *huwa* or *hwa.*

[1] See Herod., lib. I., c. 139. The Persian *Siyávakhsh* سياوخش, Zend *Çyavarsna,* which was applied to the fabulous father of *Kai Khusru,* and which signifies "having black eyes," will thus be an analogous compound.

[2] Diodorus quotes Herodotus for this statement, and is generally supposed to have mistaken his authority, but from the prominence given to *'Uwakhshatara* in the inscriptions, I should be inclined really to think, that Cyaxares rather than Dejoces was the founder of the Median monarchy. *Dahák,* indeed, or Δηϊόκης, and *Aj-dahák* or Ἀστυάγης, were the family titles of the Dragon dynasty of Media, rather than the proper names of the kings.

epithet was extensively applied in antiquity to valleys celebrated for their breed of horses, we may learn from comparing the Χοάσπης of Susiana, with the Χοάσπης or Εὔασπλα of Ariana[1]. '*Umartiya* and '*uwaspá*, "having brave inhabitants," and "producing good horses," are the distinguishing epithets of the favoured province of Persis, on the military prowess and resources of which arose the splendid fabric of Achæmenian empire.

𐎢𐎺𐎩

'Uvaj-a, [Col. I., l. 14, p. 197, &c.,] *Susiana.*

'Uvaj-am, [Col. I., l. 82, p. 210, &c.,] *Susianam.*

Uvaj-aiya, [Col. I., lines 74, 75, p. 209, &c.,] *Susianâ.*

'Uvaj-iyá, [Col. I., line 75, 76, p. 209, &c.,] *Susiani.*

This is the vernacular Persian orthography of the name which was written by the Syrians ܗܘܙ, and by the later Persians هوز, or in the plural اهواز[2]. The Pehlevi *Havuj*, which was preserved in the title هبوجستان واجار, *Habujistán wájár*, (translated by the Arabs سوق الاحواز[3]) nearly followed the Cuneiform orthography, and there is perhaps an attempt to express the same pronunciation in the Οὐαζ-αΐνη and Βιζ-άκος of the Byzantines[4]. The assimilation of the many other names which appertained either to the province, or to its inhabitants, or to its capital city, is an obscure and unsatisfactory subject. As we find the Semitic sibilant to be replaced by the Arian guttural in several initial articulations[5], and as a Semitic colony was certainly established in Susiana in the very earliest ages[6], it is quite possible that the Heb. כוש, Gr. Κισσία, &c., may, originally have been the corruption שושן, Σοῦσα, and سوس; but I am by no means satisfied that either of these names can be compared with the Cuneiform '*Uvaj*, for the guttural in خوزستان *Khúzistán* is a modern developement of the aspirate, and in the inscriptions the *Kushiyá* (𐎤𐎢𐏁𐎡𐎹𐎠, probably Κοσσαῖοι) are clearly distinguished from the inhabitants of '*Uvaj*. It might have been expected that we should derive assistance in illustrating the ancient Greek and Hebrew names of Susa and Susiana from comparing with the Persian title its Median and Babylonian correspondents; but this is unfortunately a subject involved at present in the most profound obscurity; for not only do the Scythic and Semitic orthographies exhibit a most astonishing variety, both positively and relatively[1], but I have not yet been able to assure myself of the identity of a single form with any acknowledged designation that is elsewhere applied to the country.

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[1] For some interesting observations on the different forms of this name, see Lassen's Bactrian Memoir, in the Journ. Asiat. Soc. Beng., vol. IX., part I., p. 472.

[2] The Arabs write indifferently اهواز and احواز, but *Howeizeh*, which is the mere diminutive of *Hux*, is always written with the guttural ح. I consider the light aspirate, nevertheless, to have been the primitive sound.

[3] This form is preserved in the *Mujmil al Tawárikh*, in the account of the cities founded by *Ardeshir Bábegán.*

[4] For these orthographies, see Procop. de Bel. Gothico, lib. IV., c. 10, and Theo. Simocat., lib. III., c. 5.

[5] This is particularly the case in the Arian orthography of the Babylonian names of *Nabukudrachara* and *Katapatuka.*

[6] Independently of the traditions of Memnon the Cushite, which are, however,

In a more advanced stage of the present inquiry, I shall examine this difficult, but interesting question in detail, and shall endeavour to ascertain the origin, application, and connexion of the different titles, but such a digression in this place would be inconvenient. I will only add, therefore, that I suspect the name of '*Uvaj*, which may very possibly lurk in the Greek Οὔξιοι, and which became subsequently degraded to خوز *Khuz*, to have been imposed upon the country by the Arian colonists, who supplanted a Semitic race under the very earliest of the Achæmenian kings. The inflexions of '*Uvaj* are valuable in proving the identity of the character 𐎩 and 𐎪, the former preceding

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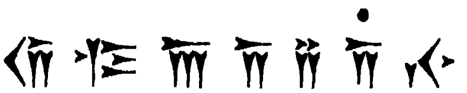
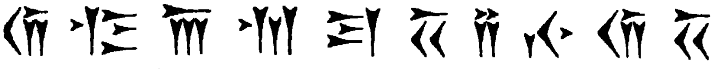
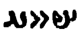
I think, of the very highest interest, I draw an inference of primitive Semitic settlement in Susiana from the Cuneiform inscriptions of Elymais and Susa, which present the most complicated form of writing yet known.

[1] There are three varieties of the Median name, which as far as pronunciation is concerned, it is almost impossible to reconcile with each other; and the Babylonian transcripts, also, have two distinct forms, of which the one may possibly correspond with the Persian '*Uvaj*, but the other is certainly independent. I doubt if the Scriptural *Elam* is to be recognized under any variety of the Cuneiform orthography. The latter term, I imagine, was rather the name of a tribe which colonized various portions of Western Persia, and I may add, that the Elymæans of Northern Media, mentioned by Polybius and Ptolemy, retained this title until comparatively modern times.

all the case-endings which commence with *a*, (nom. *a* for *as;* accus. *am;* and loc. *aiya* for [illegible]) while the latter is used in the nom. plur. of the ethnic title (*'Uvajiyá*), where the subjectival suffix in *ya*, preceded by the euphonic *i*, is attached immediately to the base [1].

 'UVÁDAIDAYA, [Col. III., l. 51, p. 234,] *Chodedia.* The name of a city of Persis, which must have been of some consequence, as it was selected for the place of execution of the great Persian rebel *Vahyazdáta.* I am however totally unable to identify it either in ancient or modern geography; and it would be a mere waste of time, therefore, to seek for its meaning or etymology.

 'UVÁMARSHIYUSH, [Col. I., l. 43, p. 201,] *Se impatientem habens.* I consider this to be a verbal noun formed with the *unádi* affix in उ, the elements of the theme being *'uva*, "self," the privative *a*, and मृष, "to bear" or "suffer," conjugated in the fourth class, and with the euphonic *i* interposed between the conjugational suffix and the root [2]. The only irregularity, indeed, which this analysis presents to a Sanskrit formation, is the introduction of the characteristic of the fourth class between the root and the *unádi* affix, and of this peculiar construction we have another example in *Dar*(*a*)-*yavush.* The particle signifying "self" prevails under nearly similar forms in all the cognate languages, (comp. Sans. स्व; Zend  *hva;* Gr. *σφέ*, &c.; Lat. *su-us*, &c.; Pers. خو in

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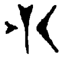
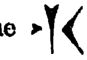
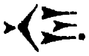
[1] It is however sufficiently remarkable, that we have the term *'Uvajaiya* with the , used for the sing. of the ethnic title, in col. 4, l. 10, at Behistun, the locat. being either irregularly substituted for the adjectival form, or as I think more probable, the  being an error of the engraver for .

[2] मृष् in Sanskrit is conjugated in the first, fourth, and tenth classes, but the fourth is that which the root principally affects, (see Westergaard's Rad. Ling. Sans., p. 293). In the old Persian, I suppose the fourth to be distinguished from the tenth class by the respective forms of *iya* for the suffix in य, and *aya* for that in अय.

خود[1], &c., &c.,) but I do not remember to have met with any correspondents of मृष्. I translate the Cuneiform compound idiomatically "in his anger," (comp. Sans. समर्षिन्), but the literal meaning will be "*se impatientem habens.*"

𐎢𐎺𐎠𐎼𐏀𐎷𐎡𐏁

'Uvárazmish, [Ins. No. 6, line 23, 24, p. 294,]
'Uvárazmiya, [Beh., Col. I., l. 16, p. 197,] } *Chorasmia.*

The country at the mouth of the Oxus, of which the inhabitants were usually termed by the Greeks Χοράσμιοι or Χωράσμιοι[2], but by Ctesias Χοραμνίοι[3]. M. Burnouf was the first to discover the Zend form of the name in a chapter of the hymn to Mithra[4], which has the appearance of being one of the most ancient portions of the Zend Avesta. As however the form which thus occurs (*Khâirizãm* 𐬑𐬀𐬌𐬭𐬌𐬰𐬅𐬨 with the accus.) must be derived from a nom. *Khâirizâo,* I hardly understand how Burnouf's etymology (𐬑𐬀𐬭 *khar,* "to eat," and 𐬰𐬆𐬨𐬋 *zĕmó,*) "the earth," can be supported. *Zĕm* (Pers. زمین *zamín*), although it be but remotely allied to any Sanskrit form, may no doubt be an ancient word[5]; yet it cannot appear in *Khâirizâo,* nor is it likely that it would have been contracted to σμ and *zm* in the Greek and Cuneiform correspondents. Judging from the extraordinary reverence which was paid in antiquity to the land of *Khárizm*[6], I am inclined to discover in the first element of the compound, स्वर (or *swár* with the *a* elongated, as in स्वाराज,) "Heaven," and I would further suggest, that with this term, or with its cognate form स्वर्ग[1], we are to compare not only the true primitive orthography of *’Uvárazmiya,* but the Γοργὼ of Procopius[2], and the still more corrupted name of جورجانية *Júrjániyah,* which was applied by the Arabs to the capital of the province[3]. The affix of locality, however, which was added to *Swár* or *Hwár* to form *’Uvárazmiya,* I am unable to identify. The early Arabs pronounced the name *Khuwárazam* (خوارزم), retaining the euphonic *u* of the Cuneiform between the hard aspirate and the *w*[4], but the modern Persians, according to a system of contraction which is universal throughout the language, and which may be traced, I suspect, to the anomalous employment of the Zend character 𐬒, although they continue to write خوارزم, read the name with the shortened sound of *Khárizm.*

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[1] Bopp, also, (Comp. Gr., s. 341,) compares ψέ, and *i-pse* by metathesis, together with *sponte*, and several other terms.

[2] See Herod. III., c. 93; Hecat. fr. 173, Ed. Müller, p. 12; Arrian. Anab. V., 5; Strabo, XI. 8; and Ptol. VI. 12.

[3] See Phot. Bib., p. 110.

[4] It occurs in the fourth *fargard,* and was translated by Anquetil "lieu délicieux," the Parsees refusing to recognize it as a proper name, although in immediate connexion with *Herát, Merv,* and *Sughd.* See Yaçna, Notes, p. 108; and Zend Avesta, tom. II., p. 207.

[5] The nom. 𐬰𐬁𐬊 *záo,* is said by Burnouf to be the Sans. गौः *gáuh,* and Gr. γῆ; but this does not explain the *m,* which to all appearance is radical. See Yaçna, Notes, p. 49.

[6] *Mas'údí* repeats a tradition, that the fire-worship was originally established by King Jem in *Khárizm,* and that Zoroaster found the sacred flame still preserved there.

In the indifferent orthography of *’Uvárazmish* and *’Uvárazmiya,* we have an example of the uncertainty with which the old Persian language regarded a foreign theme in *i,* sometimes immediately attaching to it its proper case-endings, and at other times changing it to a noun of the first class by the addition of the euphonic *ya.* The Median language, also, in representing the name of *Khárizm* followed the same double orthography[5].

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[1] *Swarga,* through the Pehlevi, has also produced *Khang,* the famous كنگ دز *Gangdiz* of Persian fable, which may have been in *Khárizm,* although more probably about *Khoten.*

[2] See De Bello Persico, lib. I., c. 3 and 4.

[3] *Júrjániyah* is of course Arabicized from *Gúrgániyah,* and was perfectly distinct from the *Gurgán,* (*Vehrkán* or Ὑρκανία) of the Caspian. The ruins of *Júrjániyah* are still to be seen on a branch of the old Oxus.

[4] See the passage in the *Hamasa,* quoted by Müller in the Journ. Asiatique for April, 1839, p. 302.

[5] At Behistun, also, the *z* appears to be rejected in the Median orthography of the name, (as in the Χοραμνίοι of Ctesias,) although a sibilant is retained at Nakhsh-i-Rustam. The Babylonian form of the name at the latter place is unfortunately mutilated, but I think that it nearly reproduces the Persian pronunciation.

𐎢𐎺𐎠𐎡𐎱𐏁𐎡𐎹 'Uváip(a)shiya-m, [Col. I. l. 47, p. 203,] *(cum) propriis?* It is only by conjecture that I can render this word. It occurs in the phrase *hauva ayastá 'uváip(á)shiyam akutá,* which appears to signify "he acted with his own party," and I venture, therefore, to suppose *'uváip(a)shiyam* to be compounded of *sva,* "own;" *ai* for एक, "one;" and a noun which may either be compared with पक्ष, "partisan," or, with the same meaning, may be derived from पश्, "to tie," or "bind[1]." I will not pretend to determine how, or why, *ai* may come to be substituted for *eka.* The omission of the 𐎿 may have been an error of the engraver, or, if the compound were *ekpashiya* instead of एकपक्ष *ekapaksha,* the guttural may have lapsed in pronunciation; or, again, *ai* may be compared with the terminal ی of Persian nouns, which, as it is employed to mark individuality, may be presumed to be a contraction of *ek.* All this however is very doubtful, and I shall be ready to adopt any better explanation that can be offered. It would be too bold perhaps, to compare the Persian خویش, "kindred," immediately with *'uváipash* (or, *'uváipsh*), but at any rate the terms nearly assimilate in form, and I think also, signification. The Cuneiform noun is governed in the accus. case by the preposition *ayastá.*

𐎢𐎿𐎫𐏁𐎴𐎠𐎶 'Usatashanám, [Ins. No. 19, l. 29, p. 342,] *Calide constructum?* This word is not of less difficulty than the last. It is evidently a compound, and from the context it must in some way be connected with architecture. I have supposed it in the notes to Inscription 19 to signify "well-sculptured," *us* being allied to the Persian خوش, and *tashaná* being an adjective derived from the root तक्ष्, "to carve," which is 𐬙𐬀𐬱 *tash* in Zend; but all this appears to me to be very doubtful. I am especially embarrassed with the form of the first sibilant; for if, as Lassen supposes[1], it were substituted for the dental (*us* for *ut*, before a word commencing with *t*[2],) or if *us* corresponded with خوش, we should, I think, have the form of 𐏁, the *u* in such a position exercising its power of aspiration. I am obliged, therefore, to read *usatashanám,* and I know not whether the division be *usa-tashanám* or *'u-sata-shanám.* If the former be the correct reading, *usa* may be referred to the Zend 𐬎𐬯 *uç*, "intelligence" or "skill[3]," and *tashanám* may have the signification before assigned to it, the compound epithet meaning "skilfully executed;" but if we adopt the second division, *'u* will stand for सु, "well," *sata* will be the Sanskrit शत, "an hundred," and *shaná* will still have to be identified. I will only add, then, that the term is in the accus. case, and that as it agrees with the masc. pron. *imam,* the elongation of the last syllable is probably one of the grammatical errors with which the Inscription of Artaxerxes is throughout disfigured.

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[1] In the preceding chapter, I have translated *ayastá 'uváipashiyam* by "*secundum vota sua,*" comparing the second element of the compound with ईप्स, "wishing to obtain," from the desiderative form of आप्; but this will not explain the elongation of the *a* in *'uvá* (for *sva,*) nor do I think that *ayastá* will admit of any other application than that of a preposition of conjunction.

𐎢𐏁𐎣 'USHKA-HYÁ, [Ins. No. 4, l. 13, p. 280,] *Terræ firmæ* (*quasi terrestris*). The correspondents of the Cuneiform *'ushka,* are in Sans. शुष्क *sushka;* in Zend 𐬵𐬎𐬱𐬐𐬀 *hushka;* in Kurdish *hushk;* and in Pers. خشك *khushk.* Doubtless the Sanskrit root was originally written with the स, (as we still find it in सुषि

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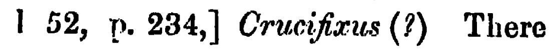
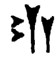
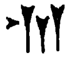
[1] See Lassen's Memoir in the Zeitschrift, p. 165.

[2] I doubt much whether this orthographical law of the Zend can be applied to the language of the inscriptions. If however *Vishtáspa* be given as an example, the sibilant is at any rate shown to be aspirated.

[3] This word in modern Persian is هوش, *hush,* but it may exist in its old form in أوستاد *ustád,* "a master," with which I compare the name of *Osthanes,* as well as the Armenian title of *ustán* Ոստան, and perhaps the Ἀστάνδαι of Suidas. See St. Martin's Armenia, tom. I., p. 340, and the quotations in Brisson's de Reg. Pers. Princ., p. 190.

sushi, "drying,") for the palatal *s* will not admit of being converted to an aspirate. I have noticed the orthographical changes of the initial in my remarks on the alphabet, but it may be useful to observe the evidence which is afforded by the form in Zend of the aspirated quality of the . With *sушhka,* of course, we must immediately compare the Latin *siccus,* and it is very possible also that σαυκὸς, "dry," and ψῦχος, "cold," together with the Heb. צָחָה, "to be dry," may be of kindred etymology. *'Ushka* is used in the inscriptions, like the Greek ξηρὰ, and Persian خشكي *khushki,* to denote "the dry land," in opposition to "the sea;" *tyiya 'ushkahyá,* indeed, I suppose to refer to the continental possessions of the Greeks, as *tyiya darayahyá,* is applied to the Islands of the Archipelago; the terminations, in both instances, being the regular genitive inflexion.

 UZMAYÁPATIYA, [Col. III., l 52, p. 234,] *Crucifixus* (?) There is no great use in analyzing this word while its orthography remains so uncertain. It is, I think, a compound of that class which is called अव्ययीभाव: in Sanskrit; and as it forms a complete idea in itself it can occupy any grammatical position without undergoing inflexional change. The elements of which it is composed are apparently a noun in the accus. case, sing. or plur., and the postposition *pati* for प्रति, and it seems to be used in the inscriptions as an adjectival complement to a verb[2]. The etymology, however, of *uzmayá,* (or perhaps *uzatayá,* for in the only passage where the term is tolerably legible, it is impossible to distinguish whether the third character be  or ), is, I confess, altogether obscure to me;

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[1] Doubtless, also, the Turkish *sáúk,* "cold," is of cognate origin. The ideal connection, indeed, between "cold" and "dry," has been frequently remarked on, and may be traced through most of the early languages of mankind.

[2] We have thus in the inscriptions *rauchapatiya,* for *rauchampatiya,* "by day," and *vithápatiya* for *vithäspatiya,* "at home." Comp. Sans. अग्निंप्रति, "towards the fire." (Wilkins, s. 1061.)

I should desire to find some meaning for it, like the Persian دار *dár, uzmayápatiya akunavam* being equivalent to بر دار کردم *bar dár kardam*[1]; for it certainly refers to some method of capital punishment, and "crucifixion" or "impalement," was that to which political offenders among the early Persians were most usually condemned[2]; but I have searched in vain for any Zend or Sanskrit correspondent[3]. Inviting, therefore, further inquiry into the Cuneiform *uzmaya*, (which is, I think, the true orthography, as the sonant *z* appears to affect combination with the sonants rather than the surds, compare *A'uramazdá, azdá, 'Uvárazmiya*, &c.), I content myself with retaining the purely conjectural reading of "I crucified," for *uzmayápatiya akunavan.*

𐎣 k.

𐎣𐎫𐎱𐎫𐎢𐎣 Katapatuka, [Col. I., l. 15, 16, p. 197,] *Cappadocia.* The *Katapatuka* or Καππαδοκία of the inscriptions would appear to include all Asia Minor north of the Taurus, for there is no other country named between Armenia on the east, and the Grecian colonies to the west. Dr. Prichard has ably examined the orthography of ancient Cappadocia, and appears inclined to attach the nation to the Indo-Germanic family[4]. Its claim however to a Semitic brotherhood seems to me to rest on a surer foundation. The descent of the ancient kings of the Lydians, a neighbouring, and probably, therefore, a cognate race, from Argon, the son of Ninus, the son of Belus[5], the fact that its inhabitants retained the name of λευκοὶ Σύριοι or "white

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[1] بر دار *bar dár* is literally, "upon the tree," but united with *kardan*, "to do," it is applied to "hanging," "impaling," or perhaps, "crucifying."

[2] See Herod., lib. VI., c. 30, and Lib. VII., c. 238.

[3] I can neither venture to compare 𐬀𐬉𐬯𐬨𐬀 *aésma*, Persian هیزم *hizam*, "wood," for the initial change would be too violent, nor, knowing also, as we do, the reverence with which the early Persians regarded the elements, the signification which would be obtained from उष्, "to burn," or शुष्मः "fire;" (Pers. سوز *suz.*)

[4] Researches, &c., &c., vol. III., p. 497.

[5] Herod., l. I., c. 7.

Syrians," as late as the time of Strabo[1]; and their worship of the Babylonian deities, *Anaitis* and *Omanus*, mentioned by the same author[2], furnish arguments which support each other; and to these arguments must be now added, the presumptive proof afforded by the inscriptions, of a Semitic origin for the name. In the Babylonian orthography of the name, indeed, the initial power is a sibilant; and that this must have been the true and not the corrupted form, I infer from finding a similar instance of transmutation in the name of *Nabokodrossor*, which was of course a pure Semitic compound[3]; while there is not, I believe, a single example of such a change in any title of undoubted Arian derivation. The Persians, in fact, I conceive to have been inclined to harden the Semitic sibilants, while the Babylonians rarely or ever softened the Arian gutturals; and as we have the two powers in the respective orthographies of Cappadocia, it follows that the Semitic form may be assumed without much chance of error, to be the primitive and vernacular title. At the same time, I am not prepared to offer any conjectural etymology for the Semitic *Satapatuka*[4].

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[1] Strabo, l. XVI., c. 737. Herod. in two passages, l. I. 72, and l. VII. 72, states expressly, that Syrian was the Greek, and Cappadocian the Persian name; and Dionys. v. 772; Apollonius, l. III., and Ptol. lib. V., c. 6, may be all quoted to prove the Assyrian descent of the Cappadocians. Pharnaces, however, who married Atossa, sister of Cambyes, the great-grandfather of Cyrus the Great, and who was the fifth ancestor of Anaphas, one of the seven conspirators, must have been, I think, of Arian descent. See Frag. of Diod. Sicul. in Phot. Biblio., p. 1158.

[2] Strabo, l. XV., p. 733; *Anaitis* is certainly a Babylonian name, commencing with *ana*, "a God;" and I take *Omanus* to be the same as the *Chomæan Apollo* of Ammianus, lib. XXIII., c. 6, who was worshipped at *Humánia*, the Χούμανα of Ptol., l. V., c. 20.

[3] It is true, that at Behistun the name of Nabochodrossor, is every where written with a sibilant in the Babylonian copies; but on all the pure Babylonian monuments I now find the guttural to be usually retained; and I am inclined, accordingly, to regard it as the primitive form. The interchanging, indeed, of the guttural and sibilant was probably admitted generally by the Babylonians, and the arguments, therefore, that the Semitic *Satapatuka* is an older form than the Arian *Katapatuka*, must, I fear, be abandoned. The same interchange is still common in the dialects of India.

[4] A curious etymologist, however, relying on the traditions which connect Armenia and Phrygia with the Flood, might find שֶׁטֶף, "a flood," in the name of *Satapatuka*.

𐎣 𐎲 𐎢 𐎪 𐎡 𐎹

Kabujiy-a, [Col. I., l. 28, p. 200, &c.,] *Cambyses.*
Kabujiy-ahyá, [Col. I., l. 30, p. 200, &c.,] *Cambysis.*
Kabujiy-am, [Col. I., lines 45, 46, p. 203,] *Cambysem.*
Kabujiy-á, Col. I., l. 40, p. 201,] *Cambyse.*

This is the true vernacular orthography of the name which was written Καμβύσης by the Greeks, 𐬐𐬀𐬎𐬎𐬀𐬯 *Kavaus* in Zend, and which in Arabic and modern Persian has given birth to the two distinct forms of قابوس or کابوس, *Kábús* and کاووس *Kávús* or کاوس *Káús*[1]. M. Burnouf has examined in the most elaborate manner the etymology of the Zend *Kavaus,* (Yaçna, p. 438, sqq.,) and has endeavoured to show the true signification to be "the intelligent king." It is indeed very possible, that the desire to obtain this meaning in the sacred language may have induced the compilers of the Zend Avesta, under the Sassanians, to disfigure the original form of the name, then only known in popular tradition; but I imagine no one will at present pretend to compare the relative antiquity of the forms of *Kavaus* and *Kabujiya,* any more than it would be allowable to derive *Kurush* from *Huçrava*[2]; and if we are to seek, therefore, for the primitive derivation of the name, we must of course follow the Cuneiform rather than the Zend orthography. I suppose *Kabujiya,* then, to signify literally, "a bard," from कब् *kab,* "to praise" or "colour," and *uji,* "a speaker," (from वच्); and I further conjecture, that from a king of this name was derived the geographical title of कम्बोज *Kamboja,* which, retained to the present day in the *Kamoj* of Cafferistan, became also by a regular orthographical procession *Kábús*, *Kábúr*, and *Kábúl*[1]. The root कब् makes कम्ब in most of its derivatives, and the Greeks had, no doubt, therefore, sufficient reason for writing Καμβύσης. In the old Persian, however, the *mb* was an impossible articulation, and the Median, confounding as usual the two powers, gives the reading of *Hamuchiya* for the Persian *Kabujiya*; so that it is not immediately apparent from whence Herodotus obtained his orthography.

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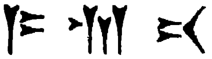
[1] The Persian historians do not seem to be aware that the name of *Kábús,* which was borne by the Dilemite sovereigns, is the same with the *Káús* of romance; yet the more ancient form of Καμβὺς or *Kábuj* for the latter name, renders the identification almost certain. The Georgians, even to the present day, name the hero of romance *Kápus,* still retaining the labial which has merged in the Persian *Káús.*

[2] It can hardly be doubted, but that the Zend Avesta alludes to Cambyses the elder, and Cyrus the Great, under the names of *Káï Káús* and *Káï Khusrú;* but I consider the actual forms under which the names are expressed, *Kava Uç* and *Huçrava,* to be adoptions of the Sassanian age.

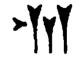
The native kings of Persis, agreeably to the usual system of Oriental nomenclature, appear for several generations to have borne the alternate names of Cyrus and Cambyses. The two immediate ancestors of Cyrus the Great are named Cambyses and Cyrus by Herodotus, and according to a doubtful passage of Diodorus Siculus, preserved by Photius, there was still another Cambyses, the fifth in ascent from the *Kabujiya* of the inscriptions[2].



KAMANA-MA, [Col. II., l. 19, p. 216,] *Mihi fidelis.*

KAMANA-IBISH,]Col. II., l. 2, p. 214, &c., &c.,] *Fidelibus.*

KÁMA, [Col. IV., l. 35, 36, p. 243, and Ins. No. 6, l. 38, p. 298,] *In votis.*

I compare *kamana* with the Sans. कमन from कम्, "to desire," and as the final  can neither be a radical letter, nor the sign of the neuter gender, (for the nom. *kára*, with which the word agrees is masc.) I suppose it to be the ablat. suffix of the 1st pers. sing., which also occurs in *hachâma*, "from me," and *paruvama*, "before me," and which is here strangely enough appended to an adjective, the compound *kamanama*, signifying "desirous of me," or by a slight extension of the meaning "faithful to me[1]." The instrumental plural *kamanaibish*, at any rate, which occurs in connexion with *asbáraibish* and *martiyaibish*, can only signify "faithful." *Káma*, also, which is from the same root, is evidently identical with the Sans. कामम्, "agreeably to desire," but the particle is used in the inscriptions as a postposition governing the accus. case, *mám káma*, which is met with in two passages, meaning "according to my wish." I am not aware that there are any correspondents either in Zend or Persian.

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[1] Wilson, (Vish. Pur. p. 374); Lassen, (Ind. Alter. p. 439); and Troyer, (Raj. Tar., t. I., p. 496), are agreed in identifying *Kamboja* and *Kamoj;* but the connection of the name with that of Kábul has been altogether overlooked. When we remember, however, that *Kamboja* is not only mentioned in the old Sanskrit books, such as the Puranas, Hist. of Cashmire, &c., but that it is also expressly named in the edicts of Asoca, (Journ. Asiat. Soc. Beng., v. VII., p. 253,) it seems impossible to suppose that the title should have been unknown in Greek geography; but if it were known, there can be no more suitable correspondent than the Κάβουρα of Ptolemy, which was the native name of the Paropamisan capital, 'Ορτοσπάνα, and which exhibits an intermediate form between Καβουσα for *Kabuja*, and the modern کابل *Kábul.* I may add, that the ethnic title of Καβολῖται, with which the modern Kábul is generally compared, is a doubtful reading, the Palatine Codex, which is by far the most correct copy of Ptolemy, giving the orthography of Βωλῖται for the tribe in question.

[2] See Herod., lib. I. c. 111, and Phot. Biblioth. p. 1158. (Ed. And. Schot.)

𐎣𐎼𐎣𐎠 KARAKÁ, [Insc. No. 6, l. 30, p. 294,] *Carchii.* In my observations on the Geographical list at Nakhsh-i-Rustam, I have attempted to apply this name to the Greeks, but on further consideration, I see much reason to doubt the identification[2]. The concluding names of that list appear to be more reasonably explained as the great independent tribes who inhabited the interior of Persia[3], and in this view I venture to assimilate the *Karaká* with the Καρχίοι, who, in conjunction with the Cossæans and Corbienæ, are placed by Polybius along the skirts of the mountains on the south-west frontier of Media[4]. Of the Carchians nothing positive, I believe, is known in history beyond the solitary notice of Polybius; but as they appear in the inscriptions to be associated with the Mardi (*Mádaiyá?*) it is very possible they may have given the name of Χάραξ to the Mardian settlement, established by the Arsacide Phraates, near the Caspian Streights[1]. With less hesitation also, I connect their names with that of the city of کرج *Karaj*[2], which was near their original seat, and the title of which is still preserved in the *Kereh rúd* کره رود of central Irák.

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[1] Perhaps it would be more correct to consider *kaman* in the compound *kamanama* as a preposition, signifying "desirous of;" for the orthography of *paruvama* and *anuvama* shows the ablative affix of the 1st pers. to be *ama*, (not *ma*), and the coalition of such an affix with the nominat. of an adjective should give the reading of *kamanáma* by the sandhi of the two short *a*'s.

[2] Lassen compares the Καλακινή of Assyria, or the Χαραχηνή of Susiana, but I see strong objections to either of these explanations; nor do I think Westergaard's application of the name either to the Colchians or Georgians, deserving of any serious notice. See Zeitschrift, &c., p. 97; and Westergaard's Mem., p. 305.

[3] I thus read for *Tak(a)bará*, *Putiyá*, *Kushiyá*, *Mádaiyá*, and *Karaká*, the Tiberenes, the Vitii, Cossæans, Mardi, and Carchians.

[4] Polyb., l. V. c. 5; the Corbienæ may be compared with the Corbiane of Strabo, and Mt. Charban of Pliny.

𐎣 𐎼 𐎫

Kart-a, [Insc. No. 10, p. 314,] *Factus.*
Kart-am, [Passim,] *Factum.*
Kart-á, [Insc. No. 19. l. 31 and 35, p. 342,] *Factor.*
Kariyish (?) - - - -, [Insc. No. 7, l. 9, p. 312,] —— ?
Kár-a, [Passim,] *Copiæ—regnum.*
Káram, [Passim,] *Copias—regnum.*
Kárá, [Passim,] *Copiis—regno.*
Kárahyá, [Passim.] *Copiarum—regni.*
Kárashim, [Col. I., l. 50, p. 204, *Regnum illum.*

I derive all these from the root signifying "to do," which is कृ in Sans., 𐬐𐬆𐬭𐬆 *kĕrĕ* in Zend, and کر *kar* in Persian[3]. *Karta* and *kartam* are, it appears to me, the masc. and neut. forms of the past participle, (comp. कृतः and 𐬐𐬆𐬭𐬆𐬙𐬆𐬨 *kĕrĕtĕm*), but it is possible that the latter term may be sometimes used as a neuter noun, like the Gr. ἔργον, and Latin *factum*[4]. *Kartá*, also, must be, I think, the nom. sing. of the verbal noun in तृ, (compare कर्ता), employed, as is very frequently the case in Zend, for the præterite. The mutilated *Kariyish* - - - - is completed by Lassen to *Kariyishiyámiya* and compared with the Sanskrit future करिष्यामि[1], but with so doubtful an orthography and with no support whatever from the context, I cannot attach much weight to his identification.

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[1] See the Parthian stations of Isidore, p. 6. Χάραξ would seem to be *Damáwend*, but it may be *Karrej*, on the *Karrej rúd*, near Teheran.

[2] *Karaj* was re-established by the famous *Abu Dalaf*, in the tenth century, and was of sufficient consequence to be formed into a Christian Bishopric. See the tables of Elias Damas. in Assemannus, tom. II., p. 463. The ruins of *Karaj* are still to be seen on the *Kereh rud*, near *Sultánábád; Kerkha*, on the Choaspes, together with Χάραξ Σπασίνου, or کرخ میسان and the numerous *Karkhs*, on or about the Tigris, I suppose to represent one and all the simple Chaldee כְּרַךְ, "a fort," or "city;" Syriac ܟܪܟܐ.

[3] I shall examine under the head *Ku*, the remarkable circumstance of that root taking the place of *Kri* throughout the simple verbal conjugation, and shall give my reasons for disbelieving in the identity of the roots, which is, however, stated by Lassen as an established fact.

[4] It is extraordinary that Lassen should persist in translating *karta* and *kartam*, "a palace," and still more surprising that Westergaard should approve of the reading, remarking, as he has done, that the Median translations employ the same root for *kartam* and *akunaush*. See his Median Memoir, p. 354.

Kára is of course a derivative from the same root, corresponding with the Sans. कार, and Persian کار *kár*. I do not think, however, it is ever used in the inscriptions in the sense of "a deed" or "action." Signifying originally "the doer of an action," it is applied to any executive body, and thus denotes equally "military forces," and "a nation" or "population," viewed as an abstract object. I translate it therefore by "an army," or "the state," according to the context. The declension is perfectly regular, with the exception of the instrumental *kárá* for *kárena;* and in this particular instance the Persian is certainly more ancient than the Sanskrit form; for Professor Bopp has proved the original case-ending of the instrum. sing. to be long *á*, and the Sans. nasal to have been introduced for euphony[2]. We have not, I believe, in the inscriptions any example of this noun in the ablat.; but it would undoubtedly in that case present the same orthography of *kárá* for *kárát*[3]. In *kárashim* we have the accus. suffix of the 3rd person united to the noun in the nominative, which is an unusual formation. The root occurs frequently in composition with *pati, pari, chiya,* &c., and perhaps even we have a reduplicate form in *chakhriyá.* I shall examine all these terms however in their proper alphabetical order.

𐎣 𐏁 𐎨 𐎡 𐎹

KASHCHIYA, [Col. I., l. 49, p. 204,] *Aliquis.*
KÁ, [Col. IV., l. 37, p. 245, &c., &c.,] *Quisque.*

We have in *Kashchiya* a pronoun compounded of the inter-

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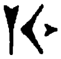
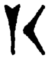
[1] See Zeitschrift, &c., p. 121. It is doubtful in Westergaard's copy whether the fourth character be  or .

[2] See Comp. Gr., s. 158.

[3] I must add, that the gen. *kárahyá* is throughout the inscriptions employed for the dative, which would almost lead one to suppose the latter case to have been wanting in the old Persian language.

rogative base *ka* and the indefinite suffix[1]. The exact Sanskrit correspondent is कश्चित्, and if the compound occurred in Zend, of which I am doubtful, it would be written 𐬐𐬀𐬯𐬗𐬌𐬝, as we have the analogous form of 𐬐𐬀𐬯𐬗𐬀 *kaçcha.* With regard to the varying orthography of *kash* and *ká,* we must remember that the language of the inscriptions would properly represent the Sans. masc. nom. कः by *ka,* but that before the enclitical particle *chiya* (for *chit*), the sibilant case-ending स् would re-appear; while on the other hand, the brevity of the simple form *ka* would probably cause its final vowel to be elongated, as in *vá* and *chá,* for व and च[2]. In Sanskrit, as Professor Bopp has observed, the addition of चित् removes from the interrogative expression preceding it its interrogative force[3]; and this will exactly explain the sense of "any one," which appertains to the Cuneiform *kashchiya.* In regard to *ká,* however, which has the same indefinite sense, I must add that the Sanskrit pronoun did not necessarily imply an interrogative, but that according to the fifth meaning of Wilson, it also denoted "kind" or "sort," and that this is certainly the application of the term in the inscriptions; for *tuvam ká hya aparam ahya* can only be translated "thou *whosoever* who mayst be hereafter." We cannot exactly compare the Latin "quisque" with *kashchiya,* for "*quis,*" answers to the nom. *chish* or *kis,* and is derived from another interrogative case *ki;* but the indefinite suffix "*que,*" which occurs in *quisque, uterque,* &c., and which is probably cognate with *ce* in *hic-ce, is-ce,* &c., is no doubt identical with *chiya,* a term that I shall further examine in considering the masc. nom. *chish.* M. Burnouf has devoted six pages of elaborate commentary to the explanation of the Zend *kaçĕ*[4], (where the final letter is written in different passages of the Zend Avesta,

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[1] Bopp has some excellent remarks on the interrogative bases generally, and on this pronoun in particular, in his Comp. Gr., ss. 390 and 398; he considers *chit,* which is common to the Zend and Sanskrit, to be a neuter form altered from *kit,* which again comes from the base *ki.*

[2] I mention this, as the final elongation, which is common in verbs, adverbs, &c., does not occur generally in the nom. masc. of nouns or pronouns, where *a* stands for अः.

[3] See Comp. Gram., Eng. Ed., vol. II., p. 561.

[4] See Yaçna, note R, from p. 133 to p. 139.

ע, ع, and ى ; *é*, *ĕ*, and *i*); but he has omitted to compare the term with the Persian کَسی *kasé*, "a certain person," with which however it appears to be identical, and in which the final vowel is certainly an affix of individuality, *kasé* being exactly equivalent to *yek kas*.

𐎣 𐎠 𐎱 𐎡 𐏁 𐎣 𐎠 𐎴 𐎡 𐏁 KÁPISHKÁNISH, [Col. III., l. 59, 60, p. 235,] *Capiscanis*. The name of a fort in Arachosia, where the Satrap of the province repulsed the invasion of a rebel force from Persis. I am much inclined to believe that the affixes in *án* and *kán*, which under a multitude of forms appear in so very many of the Greek orthographics of old Arian geographical titles, are in reality plural characteristics attached to the proper name of the tribe inhabiting the spot; and although we cannot trace such plural forms in any known ancient languages connected with Persia[1], except the Chaldee and Pehlevi, both of the Semitic family, I still suppose them to be of the remotest antiquity, borrowed, perhaps, from races which long preceded the settlement of Arian nations westward of the *Belút Tágh*.

Without pursuing further then at present so obscure a subject, I will merely suggest that in the term *Kápishkánish*, we may have this plural termination appended to the proper name *Kápish*, the ethnic title being afterwards converted to a geographical designation by the addition of an affix of locality. This conjecture indeed derives, I think, some support from our finding the *Kapishes*, or "brown men," (from कपिशः, "brown," the sibilant being aspirated before the *k*) settled in other parts of Ariana, as well as upon the western frontier, where we must suppose to have been situated the *Kápishkánish* of the inscriptions. I allude of course to the famous *Capissa* in *Capissene,* under the Indian Caucasus, which existed as early as the time of Cyrus, for the city was destroyed in that monarch's Scythic expedition; which as the *Kiapishe* of the Chinese rose again into so much celebrity about the fifth century of Christ, and the ruins of which are to be seen at the present day, still retaining the name of *Kafshán,* in the *Ghúrband* Pass, about fifty miles north of Kábul[1].

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[1] Bopp, indeed, (Comp. Gr., s. 240) remarks, that the plural termination in *án* of the modern Persian for animate creatures, is certainly adopted from the Sans. accus. plur. in आन्, in the same way as the Spanish employs the Latin accus. for the affix of the plural number; but it would be more correct, I think, to say that the accus. case-ending of the Sans. in *án* is a relic of the true and universal plural affix, of which, indeed, we have also, perhaps, another trace in the gen. case-ending in *ánám*, although Bopp determines the *n* in that suffix to be euphonic. Müller, also, (Essai sur le Pehl., p. 300,) has explained the guttural in the Persian plural ending in گان *gán*, as the reproduction of the old sing. suffix of the Pehlevi in *k*, و.

I conclude that the Kápishkánish of the inscriptions must have been in the direction of Seistan, as the Satrap of Arachosia would probably have met the force advancing from Persis on the frontier of his province, but in that quarter modern geography affords no clue to its identification.

𐎣𐎢𐎳 KAUF, [Col. I., l. 37, p. 201,] *Mons.* I am not aware that there is any correspondent for this term in Zend or Sanskrit; but it occurs frequently both in Pehlevi and Parsi, (compare واه in the one, and کوپ in the other,) and in modern Persian it still exists under the slightly altered form of کوه *koh.* It was probably borrowed by the Persians with many other vocables from a Scythic source, for cognate forms are still extensively used in the dialects of that family, as in the Hungarian *koe* and *köv*, the Finnish *ku,* and perhaps even the Turkish *kaya,* "a stone." That the radical vowel was in the Persian term affected with the *guna* may be inferred, as well from the form of the guttural 𐎣, which cannot coalesce immediately with the *u,* as from the employment of the ω in the Greek correspondents, which represents the diphthong more regularly than the primitive vowel. Compare the Κώφης and Κωφῆνη of Eastern Ariana, the latter of which has the equivalent name of *Kohistán* to the present day[2], and also Κωφὴν, the ancient capital of Arachosia, which gave the Chinese name of *Kaofu*, (and perhaps *Kipin* also) to the neighbouring country, and which, in the Mongol title of *Olán Robát* attaching to the ruins, still retains the distinctive epithet of "hill (city)," that was originally attached to it from its situation at the foot of the mountains[1]. It has been surmised also that we have the same term *kauf* or *koh* in the Gr. Κάυκασος, the name signifying literally "the mountains of the *Kás*," (comp. "Casia regio," of Ptol.); but the identification is not susceptible of proof[2].

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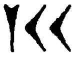
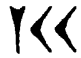
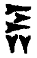
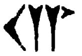
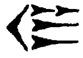
[1] Without pressing conjecture too far, I may also, perhaps, suppose "the brown" men of Capissa to have been especially distinguished from the neighbouring "white horde," who dwelt in 'Ορτοσπάνα, the *Sepito-falasse* of the Chinese. Lassen, who in his Bactrian Memoir, has compared Capissa with the Chinese *Kiapishe,* does not appear to have been aware of the existence of the ruins of *Kafshán,* at the foot of the Pass of the same name, leading from the *Ghurband* valley over the *Hindú Kush.* See Jour. As. Soc. Beng., vol. IX., part I., p. 484.

[2] Lassen's Bactrian Memoir, translated in the Journal of the Asiatic Soc. of Bengal, (see particularly No. 101 of the Journal,) may be consulted with advant-

I am induced to consider the noun of the eighth declension of Wilkins, and to write *kauf* accordingly instead of *kaufa*, from observing that in no instance throughout the inscriptions does the letter  open on a vowel. The theme probably is *kaup* rather than *kauf*, the surd labial being used in Pehlevi and Parsi, and the silent  may have been substituted for  in the nom. on the same principle which caused the  to be replaced by  in the nom. of *daraug*, "a lie." These delicate questions of orthographical structure, must, however, with our present limited materials, necessarily remain obscure.

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age for the geographical illustration of the Κώφης and Κωφῆνη, but the etymology of the names is unnoticed by him.

[1] Pliny and Stephen, following the same authority, name the capital of Arachosia, Cophen, and the measurements of the geographers leave no doubt of the position of the city. *Olán*, I may add, in Mongol, exactly answers to the modern *koh* and ancient *kauf*, "a hill," or "mountain."

[2] The Armenians thus name the Caucasus *Kovkas*, Կովկաս; or *Khabgokh*, from the latter of which apparently comes the Arabic قبخ *Kabakh*, and in all these terms we have the labial, which occurs in *kauf*, represented by the Greek υ in κάυ. I suspect even that the famous *Káf*, of eastern romance, is nothing more than a corruption of *kauf*, "a hill."

𐎤 k (*uniting with* u).

𐎤 𐎢

KU. From this verbal root we have the following derivations.

KUN(A)VÁHYA, [Col. IV., l. 75, p. 254, and l. 79, p. 256,] *Facias.*

AKUNAVAM, [Passim,] *Feci.*

AKUNAUSH, [Passim,] *Fecit.*

AKUN(A)VA, [Passim,] *Fecerunt.*

AKUMÁ, [Col. I., l. 90, p. 211, l. 94, p. 213, &c.,] *Fecimus.*

AKUN(A)VATÁ, [Col. III., l. 12, p. 230.]

AKUN(A)VATÁ, [Insc. No. 6, l. 37, p. 298.]

AKUN(A)VAYATÁ, [Col. I., l. 20, p. 198, and l. 24, p. 199,] *Factum est.*

AKUTÁ, [Col. I., l. 47, p. 203,] *Egit.*

As Lassen has announced the absolute identity of the roots *ku* and *kri*, the former being a mere orthographical degradation of the latter, it is necessary that I should state my reasons for still maintaining a distinction. In the first place, then, I can discern no sufficient reason for the change of *kri* into *ku*. Lassen says it arose from the influence of the following *u* in the conjugational characteristic[1], but I cannot admit the application to the language of the inscriptions of the Zend law of epenthesis, nor if the euphonic *u* were introduced do I see any necessity for contracting *kru* into *ku*[2]. I must observe in the next place, that *kri* or *kar*, although unused in the simple verbal conjugation, occurs in its own proper form in composition, (compare *parikriyáhya*, &c.); while, that it cannot be the mere orthographical influence of the sign of the fifth class which changes *kri* to *ku*, is shown not only by the term *akumá*, where the characteristic, though no longer apparent, may have once existed, but also by *akutá*, which must, as I think, be the præterite of another conjugation. I will not pretend at the same time to assert, that the roots *ku* and *kri* may not have been in their origin cognate. They are certainly used in the inscriptions, the one for the other, with an exact identity of signification; they are confounded in the conjugation of the verb in modern Persian, (compare كنم *kunam*, "I do," with "*kardam*," كردم, "I did"). Neither the Sanskrit nor the Zend affords any radically distinct correspondent for *ku*, while they appear to conjugate *kri* and *kĕrĕ* in the fifth class[1], with a near assimilation to the forms used in the inscriptions, and it is very possible, therefore, that in some earlier stage of the Cuneiform language the roots may have been one and the same. All then that I will venture to suggest is, that in the age of Darius, the old Persian language had so far individualized the roots, as to employ *kri* or *kar* in the part. verbal noun, and in composition; while *ku* was used in all the ordinary verbal formations of the fifth class, and was even sufficiently distinguished to admit of conjugation in the second class, when the signification required to be modified from a transitive to a neuter application. This explanation I have derived from the actual examples furnished by the inscriptions; but I leave it to the consideration of better scholars, whether it may not also serve to support the distinction of the Vedic scholiasts, who refer all the forms of the fifth class to an independent (although of course a cognate) root कृव् *kriv*, the existence of which has been doubted, owing to the disappearance of the radical व्, (retained perhaps in the Cuneiform (𐎺), from the various Sanskrit derivatives.

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[1] See Ueber die Keilinschriften, p. 246.

[2] It is true that the Sans. *krí* becomes *kur*, before the heavy personal endings and throughout the potential, the orthographical change being attributed, by Bopp, partly to the influence of the liquid *r*, which affects the vowel *u*, and partly to the weight of the suffixes; (Comp. Gr., s. 490,) and without having recourse therefore to the Zend law of epenthesis, there would be sufficient authority for supposing the old Persian to have substituted *kur* for *kar*, but the elision of the *r*, of which Lassen summarily disposes, still appears to me an insuperable objection to the identity of *ku* and *krí*. I must add, at the same time, that there is an instance of the same elision in the Vedic particip. कुट, quoted by Westergaard, from the Nirukta, 5; 24.

I shall now briefly compare the terms which occur in the inscriptions with their Sanskrit correspondents, but shall refrain as much as possible from drawing general inferences from the examples, regarding Cuneiform conjugation, as any deep inquiry into the old Persian grammar would hardly be suited to a Vocabulary. The root *ku*, then, with the transitive signification of "doing (something)," may be considered to be exclusively of the fifth class[1]. I do not compare *kun*(*a*)*váhya* with कृणोषि *krinoshi*, or 𐬐𐬆𐬭𐬆𐬥𐬏𐬌𐬱𐬌 *kĕrĕnúishi*[2], but rather suppose it to be the 2nd pers. sing. of the present subjunctive, which if the term occurred in the Vedas, would be, I believe कृण्वासि *krinvási*[3], and as I am doubtful if the languages of the inscriptions admitted of the groupe *nv*, I place the supposed *guna* of the characteristic in this and all similar formations in a parenthesis.

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[1] In this I follow Wilson and Rosen, but it must be observed that the Indian grammarians distinguish clearly between the Vedic कृव्, *kriv*, of the fifth class, and the classical कृ *kri*, of the first and eighth classes, and that Westergaard adopts and illustrates the distinction. See Wilson's Dict., p. 240; Rig Vedæ Spec., Notes, p. 19; and Rad. Ling. Sans., p. 58 and 256.

In writing *akunavam* for the 1st pers. sing. of the act. imperf., instead of *akunvam* with Lassen, I follow the regular Sanskrit orthography of which Wilkins gives an example in असुनवं *asunavam.* The form *akunaush* is of particular interest; for it not only shows, by the employment of the ≿⟨, instead of ⟨⟨≿, that the old Persian certainly employed the *guna* in expressing the conjugational characteristic; but it also preserves, as I think, a more ancient personal termination than the dental of the Zend and Sanskrit[4]; *us* occurs in the classical Sanskrit as the ending of the 3rd person under four different conditions, but its employment is restricted to the plur. number, and it is thus compared with the Greek ουσι[5]. I am not sure, however, that it is not also met with in the Vedas, representing the 3rd pers. sing. of the imperf. There is at any rate a word *á-ri-noh* in the 30th Hymn of the Rig Veda, where it has this power, and where, in order to explain the form, the scholiast is obliged to suppose the 2nd pers. to be irregularly substituted for the 3rd[1]. Whether at the same time this identification be admitted, or whether we consider *aush* to be a weakening of *ot*, is of no great consequence. The termination is also found in *adarshanaush*, and is certainly therefore, in the language of the inscriptions, the regular characteristic of the 3rd pers. sing. of the act. imperf. of the fifth class.

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[1] For an analysis of the suffix in *nu*, Bopp must be consulted. Comp. Gr., s. 109^a, 4.

[2] See Bopp's Comp. Gr., s. 447.

[3] Bopp (Comp. Gr., s. 713) merely observes, that the Vedic *lét* or subjunctive is distinguished from the indicative by the lengthening of the vowel of the class-syllable. I judge, however, from the inscriptions, that the distinction is in reality the introduction of an additional short *a* before the personal endings; *a* + *a* in the first class, &c., becoming *á*, but in the second class the short additional *a* alone intervening between the root and the termination. Comp. *astiya*, indic., and *ahatiya*, subjunctive.

[4] I say more ancient, as the true pronominal base of the 3rd pers. in Sans. is *sa;* and *ta* merely occurs in the secondary forms. Bopp and Gesenius, however, are agreed that, taking the whole range of language, the latter is anterior to the former.

[5] In the potential; the imperf. of reduplicated roots; the imperf. of roots in *á* of the second class; and in some instances in the multiform præterite. See Comp. Gr., s. 462, and Burnouf's Yaçna, Notes, p. 147.

I now come to the plural forms of the same tense *akun(a)va* in the 3rd pers., and *akumá* in the 1st. *Akun(a)va* is the Vedic अकृण्वन् *akrinvan*, the silent terminal being elided, and I compare *akumá* with the Sans. form असुन्म *asunma*[2], which is used equally, according to Wilkins, with असुनुम *asunuma*, and in representing which in the Cuneiform, the *n*, although performing an important grammatical function, is necessarily expunged as the first member of a compound consonant articulation. The dialectic elongation of the final *a* in all such verbal formations has been frequently remarked on as a peculiarity of the old Persian language.

The 3rd pers. of the middle imperfect *akun(a)vatá* presents a difficulty; it occurs in two passages, in one apparently as a singular, for the nom. is *dahyáush;* in the other, it is certainly a plural, being in immediate relation to the plural suffix in *shám.* Now *akun(a)vatá* will answer sufficiently well to the Vedic plural अकृण्वत *akrinvata*, formed like the Sans. असुन्वत *asunvata*[3]; but it will not correspond with the sing. *akrinuta*, and it is possible, therefore, that in the aforesaid passage, *dahyáush* may be used as a noun of multitude. If, however, it be determined that *akun(a)vatá* is exclusively a plural form, a question will then arise whether the singular of the middle imperfect may not be *akutá*, *akunutá* being shortened to *akuntá* and subsequently to *akutá*, as *akunumá* was contracted to *akunmá*, and ultimately to *akumá*. I should be inclined, I confess, to accept of this explanation, regardless that, although we have in Sanskrit the optional orthography of *asunma* in the active, the corresponding contraction of *asunta* in the middle is wanting[1], did I not also find the meaning of the root in *akutá* to have undergone a modification, which seems to point to the employment of a different conjugation. I cannot of course be positive, but influenced by the latter consideration, and remembering that in no other verbal formation is there any visible difference between the sing. and plur. of the 3rd pers. of the middle imperfect, I prefer accordingly regarding *akun(a)vatá* as an irregular substitute for the singular *akunutá*[2], and attaching *akutá* to the second class.

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[1] See Rig Vedæ Spec., p. 48, and Rosen's remarks on the passage in the Adnotationes, p. 66.

[2] Wilkins merely gives it as a rule, that the *u* of the conjugational suffix may be occasionally dropped before व् and म्, but he does not explain the principle of this orthographical change. Bopp, however, would I suppose attribute the elision to the weight of those consonants which cannot tolerate the light *u*.

[3] In Sanskrit, as we know, the *guna* is only admitted before the light terminations, or those distinguished according to the grammarians by a servile प्, which in the middle voice are unknown, except in the 1st pers. of the imperative, but I cannot satisfy myself that this rule applied to the language of the inscriptions, and I therefore give an optional *guna* throughout.

The next term to be considered is *akun(a)vayatá*, where we have the anomalous employment of the conjugational suffix in the passive voice, a peculiarity of construction which is of much interest, inasmuch as it connects the old Persian with the Greek and Gothic, and distinguishes it from the Zend and Sanskrit[3]. Independently of this there is nothing remarkable in the Cuneiform term, except that the *guna* is perhaps employed in the conjugational suffix in the place of the vowel-lengthening of the Sanskrit, which distinguishes roots in *u* in the passive voice, and that the conjunctive vowel *a*, being introduced between the suffix and the passive characteristic, converts that vowel into *v*. I do not think we can possibly read *akun(a)vyatá*, for if the suffix coalesced immediately with the passive sign, there would be no occasion for altering the vowel, and we should have accordingly the orthography of *akunauyatá*.

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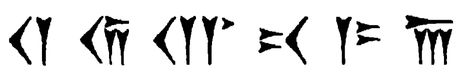
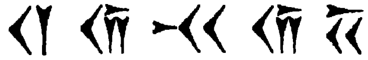
[1] The *u* appears to lapse in *asunma* from the weight of the labial *m*, an influence which would not be felt in *asunuta*, where the personal sign commences with a dental, and this accordingly is a further proof against the possible contraction of *asuntá*.

[2] If *akun(a)vatá* be admitted as the substitute of the Vedic अकृणुत *akrĭnuta*, we must suppose, of course, that the old Persian, in the fifth conjugation as in the first, employed the connecting vowel *a* between the personal-endings and the class suffix, and of this peculiarity we appear to have another example in *kunaváhya*.

[3] See Comp. Gr., s. 427, where this discrepancy between the Greek and Sans. is particularly noticed. There is, I think, however, an error of some consequence in the English translation of the first sentence of the paragraph in question.

The only remaining term is *akutá*, which, as I have already observed, I consider to be the 3rd pers. sing. middle imperf. of the same root, but conjugated in the second or seventh class, where the personal ending is either added immediately to the base, or the *u*, being interposed before a light termination, would be elided in combination with the Cuneiform dental[1]. The respective employment of the active and middle voice appears in general to be as arbitrary in the old Persian as it is in Sanskrit[2], and in this particular instance, where we perceive the distinction between a transitive and reflective sense, I am inclined therefore to attribute it to a change of conjugation, rather than to a discrimination between the powers of the *parasmáipadam* and *atmanépadam* forms; *akutá* seems to signify "he acted," the fruit of the action reverting to the agent; while in all the other forms, the verb governs an accusative case, and the action which it indicates passes over to the object.

 KUGANAKÁ, [Col. II., l. 9, p. 215,] *Cyganaca.* The name of a Persian town which was probably near the Susian frontier, (as it was the native place of a chief who aspired to the independent government of the latter province,) but the position of which I am altogether unable to illustrate, either from ancient or modern geography.



KUR-USH, [Insc. No. 1, p. 270,] *Cyrus.*

KUR-AUSH, [Col. I., l. 28, p. 200, l. 39, p. 201, l. 53, p. 204, &c.,] *Cyri.*

This is the true vernacular reading of the name of the Great Cyrus, which in Hebrew was written כֹּרֶשׁ or כּוֹרֶשׁ, and in Greek Κῦρος or Κοῦρος. I have hitherto been content to accept the etymology, to which currency was given by a contemporary Greek[1], and comparing the name accordingly with the Sans. स्वर्, Zend 𐬓𐬀𐬭𐬆 *hvarĕ*, and Pers. خور *khur*, I have even ventured from the change of the initial to draw an inference regarding the orthographical degradation of the Persian language in that early age[2].

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[1] I suggest the seventh class, as I am loth to believe that the nasal can be ever entirely lost in the conjugation of the root *ku*.

[2] *Akun(a)vatá* in the middle voice is thus used with the same transitive power as *akun(a)va* in the active voice, and the two forms also of *agarbáya* and *agarbáyatá* are employed indifferently.

Consequent, however, on the discovery that the letters 𐎤 and 𐎣 present the same alphabetical power, I am constrained to abandon the identification of Ctesias; for the guttural does not I believe in any example throughout the inscriptions represent the Devanagari sibilant[3]. I now compare *Kurush* with the Sanskrit कुरुः, which was probably a popular title among the Arian race before the separation of the Median and Persian branches[4], and I support the illustration by remarking, that the rivers of Georgia and Persis, which we know in antiquity to have been distinguished by the royal title of Κῦρος, still retain the old pronunciation in the modern orthography of کُر *Kur*[5]. It would be a curious though unprofitable enquiry to investigate the reasons which induced the compilers of the Zend Avesta, to disfigure the name of the great national hero of Persia, under the artificial form of 𐬵𐬎𐬯𐬭𐬀𐬎𐬀 *Huçrava,* from whence we have the modern

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[1] Καὶ τίθεται τὸ ὄνομα αὐτοῦ ἀπὸ τοῦ ἡλίου Κῦρον. Ctesias in Phot. Biblioth., col. 125. The same etymology is repeated by Plutarch in Vit. Artaxerxis; by the author of the Etym. Mag. *in voce* Κόρος, and by Plethon in his Commentary on the Zoroastrian Oracles; and Lassen adopts it in his Memoir, Ueber die Keilinschriften, p. 154.

[2] See the observations on the letter 𐎣 in the Chapter on the Alphabet, p. 91.

[3] That there was an interchange between the guttural and sibilant in Babylonian is certain, for *Nabokodrossor* is as often written with the *s* as the *k*, and the same change of course is found in comparing modern Persian with the Sanskrit, but I think that the language of the inscriptions uniformly represents स्व by *'uva.*

[4] The *Kuru* race of ancient India, descended from the famous कुरुः, the son of *Samvarana,* is too well known to require notice.

[5] Strabo, lib. XV., p. 501, expressly says, that the Persian river Κῦρος derived its name from the king, "Οὗ μετέβαλε τὸ ὄνομα ὁ βασιλεύς."

خسرو *Khusrú*[1]. That name is, I believe, to be first found in the geographical title of Ὀσροηνή or Ὀσδροηνή, and it may be presumed, therefore, to have been borrowed from a Parthian Satrap[2], but unless from some fancied resemblance in sound and application to the person of Cyrus, I am utterly unable to understand how, in the time of the first Sassanians, it should have attained the popular pre-eminence which distinguishes it in the pages of the Zend Avesta, and which from that source has descended to it in all subsequent history. I will only add, that the absolute identity of the Sanskrit, Hebrew, Greek, Persian, Median, and Babylonian orthographies of the name confirm in the most satisfactory manner its true and primitive form.

The genitive form of *Kuraush,* which occurs repeatedly at Behistun, is extremely valuable in showing the respective employment of the letter 𐎤 in combination with *u,* and the letter 𐎣 with *a,* as well as in connecting the case-endings of the old Persian with those of the Sanskrit, the Lithuanian, and the Gothic, in all of which, themes in *i* and *u* take the *guna* before the genitive sign *s*[3]. The *aush,* in fact, of the language of the inscriptions is exactly identical with the Sans. genitival ओः *os,* the Lithuanian *aùs,* and the Gothic *aus,* and it may moreover be compared with the Latin *ûs* in the fourth declension, where the elongation takes the place of the *guna,* and also with the 𐬉𐬎𐬱 *ĕus,* of the Zend[4], where the *guna* forms a distinct diphthong in conjunction with an epenthetic *i.*

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[1] The Zend *Huçrava* appears to have been taken immediately from the Sans. सुश्रवः *Susravas,* who is mentioned in the *Purânas* as one of the *Prajâpatis,* and who, according to Burnouf, plays a conspicuous part in the Vedas; but this does not in any way explain the application of the name to the popular hero of Persia. See Vish. Pur., p. 50, n. 2, and Burnouf's Cun. Mem., p. 172. Burnouf, indeed, appears to doubt in the passage last quoted, if *Huçrava* can be intended to designate the great Cyrus.

[2] Procopius distinctly says that the Mesopotamian Ὀσροηνή was named after a certain king, Ὀσρόος, who reigned there. De Bel. Pers., l. 1., c. 17. Now Ὀσροηνή is first mentioned in the campaign of Crassus, but the Parthian king Ὀσρόος was only contemporary with Trajan, and it cannot therefore have been from him that the province derived its name.

[3] For an examination of these genitive endings, see Bopp's Comp. Gr., ss. 185 and 186.

[4] Burnouf has very successfully analyzed the Zend genitive of themes in *u,* in his Commentary on the Yaçna, pp. 90 and 156.

𐎤𐎢𐏁𐎡𐎹𐎠 Kushiyá, [Insc. No. 6, l. 30, p. 294,] *Cossæi.* I believe this name, which occurs in the geographical list at Nakhsh-i-Rustam, to refer to the Cossæans of Southern Media, who were indifferently termed by the Greeks Κοσσαῖοι and Κουσσαῖοι[1]. An exposition of the views which I entertain regarding the settlement of the *Kush* in Persia must be reserved for another portion of the Memoir; for the subject, presenting an unbounded field for speculation with very little of determinative proof, requires to be examined with equal diligence and caution. I will here only observe, that without subscribing to the extravagant theory of Bryant regarding the almost universal sway of the Ammonian Cushites, I am still inclined to see in the *Kushiyá* of the Inscriptions and Cossæans of authentic history, a remnant of that primitive and powerful race, which furnished its contingent under Memnon, at the siege of Troy, and branches of which were also led under *Tirhak* and *Zerah* to the invasion of Judæa. I see, indeed, strong reasons for identifying in many instances the Hebrew כוש *Kush* with the Eastern Æthiopians of the Greeks, who built Susa, who were the subjects of Cepheus, and whose principal establishments in the time of Darius were partly in the Median mountains and partly in the Gedrosian deserts; and I further suppose this to have been the dominant race in Southern, and perhaps in Central Persia, prior to the Arian immigration[2].

The Persian *Kushiyá* is evidently the nom. plural of the ethnic title, the adjectival suffix in *iya* being added to the proper name; but it is worthy of remark, that the Median correspondent is used without the plural characteristic, and that in the Babylonian we have the territorial, rather than the ethnic, designation.

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[1] For a collection of all the notices of the Greek and Latin Geographers and Historians regarding the Cossæans, see Cellarius, vol. II., pp. 675, 682, and 690.

[2] If it be true, as Dr. Lepsius has recently asserted, that the *Beja*, the most ancient dialect of the Æthiopic, be of the Caucasian family of languages, it will go far to connect the Æthiopians of Africa with the Eastern *Kush*. I have long, indeed, suspected, and am becoming daily more convinced that the languages of the so-called Median and Babylonian Inscriptions will be found to be nearly connected with those of Western Africa, and that the links of the connection will be traced in the migrations of the *Kush*.

𐎧 kh.

𐎧𐏁𐏂𐎶 Khshatram, [Passim,] *Corona* or *Imperium*. This word is of course to be compared with the Sans. क्षत्र, used to denote "the warrior caste," and with the Zend 𐬑𐬱𐬀𐬚𐬭𐬀 *khshathra*, which was employed in a more specific manner to designate "a king [1];" but its etymology is subject to some uncertainty, for क्षद् in Sanskrit merely signifies "to eat" or "divide," and the grammarians therefore have supposed a *Sautra* root of the same form, with the meaning of "protecting" or "defending [2]." As however the Sanskrit *kshatra* is frequently written *chheta* in Pali [3], and as the tendency of the guttural and palatal to interchange is notorious, I cannot help suspecting that the primitive Sanskrit *kshad* has been corrupted into छद् *chhad*, which does actually exist in the classical language with the same signification of "covering" or "screening," and from which the *chhatra*, or "parasol," the symbol of royalty, is avowedly derived [4]. The only question is whether the term may not have originally denoted "a crown," as *covering* the head, and whether its application may not have been subsequently transferred from the special to the general, both in regard to the regal or "crowned" class of India [5], and to the word in Zend expressive of "royalty." On the one hand, there is I think reason to suspect that the Hebrew כֶּתֶר, whence the Gr. *κίταρις*, may represent the Persian *khshatram* [6], and as kings are in many languages termed "crown bearers[1]," while I am not aware that the term denoting "a crown," or any other emblem of royalty, is ever derived from a root conveying the abstract idea of "ruling," we might perhaps infer "a covering for the head," to be the primary signification of the Cuneiform term. On the other hand, the Sanskrit *kshatra*, and Zend *khshathra*, have every appearance of being derived immediately from *kshad* or *chhad*, "to screen or defend (the people)[2]"; and Rosen, moreover, from the Vedas, gives an abstract noun *kshatram*, with the signification of "strength," which he compares with the Greek κράτος[3], and which in form is absolutely identical with the *khshatřam* of the inscriptions. Leaving it doubtful, therefore, which may be the original, and which the secondary signification, I have rendered the term by "crown" or "empire" throughout the translations, according as may be most agreeable to the English idiom[4]. I have only to add, that *khshatřam* is used in the inscriptions as a neuter noun of the first declension, and that it thus indifferently represents the nominative and accusative case.

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[1] *Khshathra*, "a king," occurs repeatedly in the Zend Avesta, and the meaning is considered by Burnouf to be determinately established; see Yaçna, &c., p. 151, &c., &c.

[2] See Westergaard's Rad. Ling. Sans., pp. 161 and 333. Also, Wilson *in voce*, and Lassen's Memoir in the Zeitschrift, &c., p. 18.

[3] Journ. As. Soc. Beng., vol. VII., p. 564.

[4] I am afraid to connect *chhatra* immediately with *khshatram*, although they may both etymologically signify "a royal covering."

[5] The term, indeed, was no doubt used long before the introduction of caste; comp. the ethnic names Σατραΐδαι, ’Οξυδράκαι, &c.

[6] The repugnance of the Semites to the compound Arian articulations was notorious, and *khsh* would naturally be contracted to a simple guttural; the כֶּתֶר

𐎧 𐏁 𐏂 𐏂 𐎠 𐎺 𐎠 KHSHATŘAPÁ-VÁ, [Col. III., l. 14, p. 230, and l. 55, p. 235,] *Satrapesque.* The occurrence of this word in the inscriptions renders useless all further speculation as to the etymology and meaning of the word Satrap[5]. The verbal

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of Esther, moreover, refers particularly to the Persian "crown;" see Gesenius *in voce.* The word, moreover, is generally derived from כָּתַר, "to surround," the κίταρις being a "diadem" or "cincture."

[1] Comp. Arm. Թագաւոր (Ind. *Thakore?*) lit. *Táj áwar*, "crown bearing." *Táj* is of Semitic origin.

[2] *Khshathrát* is also used in Zend with the meaning of "empire," and Burnouf says that *kshatra* has frequently the same signification in the Vedas, so that on the whole, no doubt, "imperium" is the best translation for the Cun. *khshatřam.* See Journ. Asiatique, Sér. IV., tom. IV., No. 20, p. 479.

[3] See Rig Vedæ Spec., Notes, p. xi.

[4] I rather think that we have *khshatra*, "a king," in the last word σάτρα of the famous Persian verse in Aristophanes—"Ἰάρτα μάνε ξαρξὰν ἀπισσονα σάτρα," Acharn., Act I., Sc. 3, [see Mitchell's Arist., vol. I., p. 27,] but I am not quite satisfied as to the meaning of the entire phrase.

[5] This is a subject which has been much discussed; see Gesen. Heb. Lex., Eng. Ed., p. 41, for several fanciful derivations, De Sacy's being the only one which is near the truth. Sir J. Malcolm compares *chhatrapa*, "the holder of the parasol," and Anquetil suggests the etymology of *Satar-pai* سرتپای, "below

affix which is added to *khshatră* is identical with the Sans. पा *pá*, whence پاس *pas*, پان *pán*, &c., in Persian, and the compound therefore signifies either "preserving the empire," or "preserving the crown." In the only two passages where the term is found, the copulative conjunction *vá*, answering to the Sans. व, and allied of course with the Semitic ו, is added to the nom. of the noun to connect the phrase that is attached to it with the preceding clause. *Khshatrăpá* is probably declined like a theme in long *a* of the first declension.

The change of the initial sound which is observable in the Hebrew אֲחַשְׁדַּרְפְּנִים, is nothing more than might be expected from the impossibility of adapting to the Semitic organs of speech the articulation of the Arian *khsh*, as a single power[1]; but I am somewhat at a loss to understand the origin and application of the terminal *n*, although I perceive traces of the same (euphonic?) ending in the corrupted Median orthography of *shagshapáwanm*. In the Arian dialects, certainly, the suffix was preserved in its pure form, as we may assure ourselves by comparing the Cuneiform term with the *Kshatrapa* of *Rudra Dama's* inscription at the Girnar Bridge, and upon the Saurashtran coins of the same family[3].

The Satraps were, as it is well known, originally the Governors or Viceroys of the large provinces of the Persian empire, but the title in later times appears to have been equally adopted

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the star." Mém. de l'Acad., tom. LVI., p. 291, (12mo. Edit.) Hyde, again, (de Rel. Vet. Pers., p. 325,) would fain refer the title to استربان, lit. "mule-keeper," supposed to have been adopted as an honorary epithet by the great officers of the State. While Prinsep, (Asiat. Journ. Bengal, vol. VII., p. 345,) and Wilson, (Arian. Ant., p. 405,) relying on the exclusive application of the Sanskrit क्षत्र, render the Saurashtran title by "protector of the Kshatriyas," or "patron of the warrior class." I differ from De Sacy's explanation merely in referring the suffix immediately to the Sans. पा, rather than to the modern Pers. corruption بان *bán*. See Mém. de l'Inst., Classe d'Histoire, &c., II., p. 229.

[1] The Hebrew word occurs in Esther iii. 12, viii. 9, and ix. 3; and its Chaldee correspondent in Dan. iii. 2, 3 and 27, vi. 2 and 3.

[3] See the Coin Legends in the Journ. Asiat. Soc. of Bengal, vol. VI., p. 382, and vol. VII., p. 345.

by those who exercised independent royal functions. In the mutilated Greek Inscription at Behistun, the great Parthian king Gotarges is thus content to name himself "Satrap of Satraps," (ΣΑΤΡΑΠΗΣ ΤΩΝ ΣΑΤΡΑΠ - - - - -[1],) and throughout the whole series of the coins of the Saurashtran dynasty the titles of Raja and Kshatrapa are applied to the same individual. I have never met with the term in Arabic or Persian works[2], and I greatly doubt if it was employed in Persia subsequent to the rise of the Sassanians.

𐎧 𐏁 𐎰 𐎼 𐎡 𐎫 Khshathrita, [Col. II., l. 15, p. 216, &c.,] *Xathrites*. A name which is evidently of kindred etymology with *khshatr̆am*, but in which I am altogether unable to explain the reason of the substitution of 𐎰 𐎼 for 𐏂, for the latter character will coalesce with the *i*, as in *Atr̆ina*, *Atr̆iyátiya*, &c., as well as with the *a*. In pronunciation, we can of course readily distinguish between the *tr̆*, where the *r* was almost dormant, and the *thr*, where the dental combining with the liquid in its full force underwent aspiration; but I confess I do not understand the etymological reason of the distinction in the derivatives from *kshad*. The name would appear to have belonged to the son or next heir of Astyages, as it was assumed by an impostor Phraortes, who sought in the time of Darius to reestablish the independence of the Medes[3]; but there is certainly no such individual mentioned in Grecian history, nor have I met with the name applied to any other chieftain. I should translate *khshathrita*, "who has obtained the empire" (or "crown,") comparing the termination with the Sanskrit participle, इत[4].

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[1] See Journ. Royal Geograph. Soc., vol. IX., p. 114. There is also a copy of this fragmentary legend in Hoeck's Vet. Med. et Pers. Mon., p. 141, which must have been taken by Grelôt, who accompanied Bembo in his Persian tour not many years after the old tablet was destroyed to make room for the Arabic inscription. Bembo's visit was in 1673, and the Arabic tablet is dated A.H. 1026.

[2] I do not regard the سترب of the Lexicons, as that term has been evidently foisted in through the Arabic from the Greek.

[3] This Median revolt will be further noticed under the head of *Fravartish*.

[4] The true reading, however, may perhaps be *Khshathraita*, the name being formed in the same manner as the Zend *khshaêta*, "a king."

𐎧𐏁𐎱𐎺𐎠 KHSHAPA-VÁ, [Col. I., l. 20, p. 198,] *Nocte-que.* This word occurs in the phrase, *khshapavá rauchapativá,* "both by night and by day," the postposition *pati,* (for पति or 𐬞𐬀𐬌𐬙𐬌 *paiti*), governing both the nouns in the accus. case, and the copulative conjunction *vá* being appended, in one place immediately to the noun, and in the other to the governing particle. It follows, therefore, that the true forms must be *khshapamvá* and *rauchampativá;* and it is this example of the elision of the nasal before the semi-vowel *v* which, among other considerations, has induced me to interpose an *a* in the groupe 𐎴𐎺 that occurs so frequently in the verbal formations of the fifth class. The nom. *khshapa* answers to the Sans. क्षपा, the Zend 𐬑𐬱𐬀𐬞𐬋 *khshapó*[1] and Persian شب *shab;* and according to Rosen, it may also be compared with the Latin "*crepusculum*[2]."

𐎧𐏁𐎴𐎠𐎿𐎠𐎫𐎡𐎹 KHSHANÁSÁTIYA, [Col. I., l. 52, p. 204.] *Cognoscat.* I consider the Cuneiform *khshanás* to connect the Greek *γινώσ-κω,* (Lat. *gnos-co,*) with the Pers. شناس *shinás,* the guttural being preserved in one form and the sibilant in the other; but I doubt if the Sans. ज्ञा, which is usually compared with the Greek verb, can be of cognate origin[3].

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[1] I have never met with the Zend nom. sing., but I have *khshafna* in the nom. plur., and *khshafné* in the loc. sing., while the abl. sing. is *khshaparát;* so that the theme evidently follows the declension of the Sans. अहन्, which has अहः in the nom. for अहर्, and which uses the *r* in all its compounds. As a further proof that the nouns are declined alike, compare the Zend locatives *paiti açné, paiti khshafné,* and consult Bopp, Comp. Gr., s. 40, and Yaçna, p. 34. I consider this evidence of the interchange of the *n* and *r* to be of much orthographical value.

[2] See Rig Vedæ Spec. Adnotat., p. xi.

[3] ज्ञा altered to जा, as it is in all the special tenses, has with the suffix of the ninth class produced the Pers. دان *dán; khshanás* and *γινώς* must, on the other hand, I think, be compound roots, but I know not the elements. Schneider's explanation, *νώς, γνώς,* and by reduplication *γιγνώς,* cannot at any rate be admitted.

The term used at Behistun is the 3rd pers. sing. of the present subjunctive, the *a* being elongated by the *sandhi* of the modal vowel which precedes the personal-ending with the conjunctive vowel of the first conjugation. There is in the inscription at Nakhsh-i-Rustam another form, which is apparently derived from the same root, (Ins. No. 6, l. 42, p. 298); but it is in too mutilated a state to be identified.

𐎧𐏁𐎹𐎠𐎼𐏁𐎠

KHSHAYÁRSHÁ, [Passim,] *Xerxes.*
KHSHAYÁRSHÁM, [Passim,] *Xerxem.*

There can be little doubt but that this, the true vernacular orthography of the name of Xerxes, is compounded of the root क्षि, "to rule," and of the same term which occurs in the names of Arsames and Arsakes. *Khshaya*, from *kshi*, may signify "a king," equally with *khsháyathiya*, and *arsha* may be equivalent to the Sans. आर्ष, "venerable." At any rate, there can be no question, but that Herodotus must have been mistaken in rendering the name by *ἀρήϊος*, and it is almost certain that his mistake arose from confounding the orthography of Xerxes with that of the last element of the name of *Artakhshatřá*, which may in reality refer to "a warrior," as well as to "a king[1]." There is probably no other term in the whole cycle of Persian nomenclature which has undergone so much violence in transcription. In the Greek Ξέρξης, the medial sibilant is hardened; the Hebrews by introducing two additional vowels in אֲחַשְׁוֵרוֹשׁ have so disfigured the name, as to render it difficult of recognition[2].

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[1] Herod., lib. VI., c. 89. It is curious that in assimilating those two distinct forms, writing them respectively, Ξέρξης and 'Αρταξέρξης, and translating them *ἀρήϊος* and *μέγας ἀρήϊος*, Herodotus should have thus followed the orthography of the one, and the etymology of the other.

[2] In the books of Esther and Ezra אחשורוש is certainly the *Khshayárshá* of the inscriptions, but it is not so easy to understand the application of the same name in Daniel. The alteration of the initial sound is precisely the same that we have seen in the Hebrew rendering of *Khshatrapá*, and I am half inclined to think the substitution of ו for י between the ש and ר, to be an orthographical error, dating, of course, before the time of the Septuagint. It is inconceivable to me that chronologers should persist in applying the אחשורוש of Ezra iv. 6, to Cambyses, when the series of kings given in that book, Cyrus, Darius (Hystaspes), Ahasuerus (or Xerxes), Artaxerxes (Longimanus), Darius (Nothus), and Ar-

In the Median form, which I read *Aksahasha* or *Aksahassha*, the *r* has given way to a cognate aspirate, and in the Babylonian orthography, which I doubtfully give as *Ah(a)shhárasha* or *Ah(a)shharashhá*, these aspirations are so formidably multiplied as almost to impede pronunciation. Of all the various forms that have been yet discovered, the hieroglyphic *Kȟshharsha* upon the Vase of Caylus approaches nearest to the true orthography[1]. As we have no example in the inscriptions of the name of Xerxes in the gen. case, it must be doubtful whether the noun follow the first declension in long *a*, or whether it may not rather be of the twelfth class of the eighth declension of Wilkins.

If we may credit the lists of Assyrian kings preserved by the chronologers, the royal name of Xerxes had been adopted on the banks of the Tigris in the very remotest antiquity[2], and this is the more remarkable as the etymology is certainly Arian. After the time of the Achæmenians, however, it appears to have fallen entirely into disuse. Neither is it employed in the Parthian nomenclature, nor has it survived under a corrupted form in the Zend Avesta, or in Persian romance. There was an Armenian province of Ξερξηνὴ, named from the king[3]. There is also a town of *Drangiana*, mentioned by Ptolemy under the name of Ξαρξιάρη[4], and it is possible that the royal title of شار *Shár*, which belonged to the kings of the Persian colony of *Ghurjestán*, established in the Paropamisan mountains[5], may preserve a trace of the ancient designation, but I have never met with any other name which could be conjecturally referred to it[6].

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taxerxes (Mnemon), is perfectly consistent with history, and fixes the Exodus of Ezra in B.C. 398, and that of Nehemiah in B.C. 385, (instead of in 458 and 445), the colonies, in fact, leaving Babylonia under Artaxerxes Mnemon, and not under Artaxerxes Longimanus.

[1] See Heeren's Researches, vol. II., p. 340.

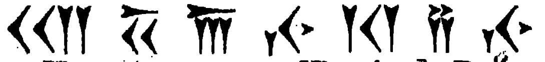
[2] See the several Lists in Clinton's Fasti Hellenici, vol. II., p. 267.

[3] Strabo, p. 364, and Stephen. *in voce.*

[4] Lib. VI., c. 19.

[5] De Sacy published a Memoir on this colony in the Mines de l'Orient, vol. I., p. 321.

[6] That Gesenius (*in voce*) should pretend to compare אחשורוש with شیرشاه, "Lion King," is a proof that the study of Persian comparative philology is still in its infancy.



KHSHÁYATHIYA, [Passim,] *Rex.*

KHSHÁYATHIYAM, [Passim,] *Regem.*

KHSHÁYATHIYAHYÁ, [Passim,] *Regis.*

KHSHÁYATHIYÁ, [Col. I., l. 8, 10, pp. 196, 197, &c.,] *Reges* (nom. plur.)

KHSHÁYATHIYÁ, [Col. IV., l. 7, p. 240, l. 32, p. 243,] *Reges* (accus. plur.)

KHSHÁYATHIYÁNÁM, [Passim,] *Regum.*

That this noun is derived from क्षि, "to rule with unlimited power," is admitted by every one[1], but there is some difficulty with regard to its grammatical construction. I propose to consider that it presents a double inflexion, *khsháyanta* being formed in the first place by the addition of the *unadi* affix in अन्त *anta* to the causal form (according to the rule given in Wilkins, p. 468), and the signification being subsequently altered from the abstract to the possessive, by joining on the adjectival suffix in *ya.* I know not if it be the elision of the nasal which leads to the aspiration of the dental, but we have at any rate an instance of the same orthographical change in the substitution of *athiya,* "near," for अन्ति; and with regard to the connecting vowel between the affixes, it seems to be in accordance with the genius of the old Persian language, that the euphonic *i* should in this position and before its cognate semi-vowel, take the place of *a*[2]. The corresponding term in Zend is 𐬑𐬱𐬀𐬉𐬙𐬀 *Khshaéta,* which however is found with a different affix. Even under the Achæmenians, the vernacular title of *Khsháyathiya* was frequently exchanged for a foreign synonym[3], borrowed probably from the West; and for a long period afterwards its employment seems to have been almost exclusively confined to the eastern portions of the Arian race. The Parthian kings adopted upon their coins

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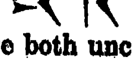
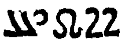
[1] This was indeed the first word which Grotefend identified in the Cuneiform Inscriptions, its frequent occurrence leaving no doubt as to its meaning, and Anquetil's vocabulary affording an approximate clue to the orthography.

[2] Possibly, however, the term should be read *khsháyathaiya,* the final *a* of *anta* being preserved, and the following *i* being epenthetic.

[3] This synonym  will be discussed hereafter. The Median and Babylonian terms are both uncertain.

both the *βασιλεὺς* of the Greeks, and the *Rája* of India[1]; but their native epithet appears to have been that of *Terkhán,* which is in use among the Turkish tribes to the present day[2]. I know not indeed of any employment of the ancient title under the Arsacide empire, except in the Ζαθος of the coins of Kadaphes, who reigned in Cabul, about B.C. 120[3]. Under the Sassanians, with the revival of Persian habits and institutions, the appellation was partially resumed, but it came in apparently from the East; while the Semitic *Malká*[4] continued to hold its place on the coins and in the royal inscriptions until a late period of the dynasty. The title certainly occurs in the name of *Shahpuhri* (Sapor), as well as in the territorial epithets of Σαγανσαὰ and Κερμασαὰ, assumed respectively by Bahram III. and Bahram IV.[5], and it is, I think, even to be recognized in the Pehlevi Inscriptions of the second and third *Shapúr,* at *Kermánsháh,* (where, however,  has been hitherto read *Vohiá* instead of *Shahyá*[6].) It must have been well known at the same time in the extreme East, to have given rise to the distinctive epithet of *Sháhishahán,* applied to the King of Persia in the Gupta Inscription of the sixth century, upon the pillar at Allahabád[7], and that it had come into general use also in Persia among the later Sassanians, is shown by the title of Σαδασαδασὰχ, which is assumed by Siroes, in his letter to Heraclius[1]. I have not yet been able to satisfy myself of the reading of the Sassanian coins of this age, but the *Malká* of the earlier series has certainly disappeared, and I think that the title has been replaced both by *Khzata* (the Σαδα of Siroes,) and *Huta* (for خُدا[2]). After the rise of Islam, the old term continued to be extensively used in the eastern portions of the Persian empire. In a very curious list of royal synonyms, which was I believe first published by *Ibn Khurdádbeh* in about A.H. 280, and which was afterwards re-arranged and tabulated by the famous *Abú Ríhán* in about A.H. 420[3], it is applied under different forms to the Kings of *Cábúl*, of *Khárizm*, of *Sughd*, of *Fergháneh*, of *Termid*, of *Khatl*, of *Bámián*, and other neighbouring countries, and the *Sháh Námeh* of *Firdousi* is alone sufficient to establish that in that age the particular applicability of the title to the monarchs of Persia was universally admitted; but still I am doubtful if it ever regained its proper and legitimate pre-eminence in the country in which it originated until the rise of the Suffavean dynasty[4]. At present, as we know, the King of Persia is termed the *Shah* شاه, "par excellence," and his paramount epithet of شاهنشاه *Shahinshah* nearly reproduces the *khsháyathiyánám khsháyathiya* of the inscriptions[5].

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[1] See the coins of Gondophares, Arsaces, Pacorus, &c., in Cunningham's Plates, No. 14 and 15, and Wilson's Ar. Ant., Plate V. I have also seen coins of Orodes with the same Indian legend.

[2] Περσιστὶ δὲ Τορκὶμ βασιλεὺς ἑρμενεύεται. John of Malala, Ed. Dindorf., p. 270. The title of *Terkhán* is now given among the Uzbegs to the heir-apparent; but in the lists of *Ibn Khurdádbeh* and *Abu Rihán,* it is stated to belong to the king himself.

[3] In giving this date, I follow Lassen with some hesitation. See Journ. Asiat. Soc. Bengal, vol. IX., p. 765.

[4] The Semitic *Malká* is also found in the Parthian transcripts of the records of the early Sassanians, and was thus probably in use in the West under the later Arsacides. I think even it may be read on the Perso-Scythic coins of Cabul, of the sixth and seventh century, upon which the concluding epithet appears to be *Hurasán Malká,* "king of Khorassan." See Journ. Asiat. Soc. Bengal, vol. VII., Pl. XXII.

[5] Agathias, lib. IV. c. 24, says distinctly that Σεγανσαὰ signified in Greek, Σεγαστανῶν βασιλεύς, and he refers to the same explanation in noticing the title of Κερμασαὰ, in the 26th chapter of the same book.

[6] Even in the last critique upon these inscriptions in the Journ. Asiatique for January, 1843, the old reading of *Vohia* is still retained, but it is extremely doubtful if such a term was ever in use in Pehlevi.

[7] See Prinsep's remarks in the Journ. Asiat. Soc. Bengal, vol. VI., p. 974.

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[1] Paschal. Chronicle; Ed. Dindorf., vol. I., p. 735. Ammianus Marcellinus, also, applies the exact title of *Saansaa* to the Persian kings, but I cannot now refer to the passage.

[2] These coins are figured in Marsden's Num. Orient., vol. II., Pl. XXIX., and in Longperrier's Mem., Pl. X., XI., and XII., and I believe that the legends have been pretty satisfactorily deciphered by Dr. Olshausen of Copenhagen. I have in my own cabinet, however, several new and perfect varieties that have never, I think, been published. *Khodá*, now used for "God," was the royal title of the ancient kings of *Bokhara* and *Guzagán*.

[3] I quote *Ibn Khurdádbeh*, after a copy taken by Dr. Sprenger from the unique MS. in the Bodl., No. 993. *Abú Ríhán's Hadikat ul Ahbáb* حديقة الاحباب, a most excellent work on Chronology and Astronomy, is in my own library.

[4] In India, the title of *Sháh* was commonly used from the first establishment of the Patan sovereigns, in the sixth century of the Hejrah; but in contemporaneous Persian numismatology it is, I believe, unknown, except as a proper name. In the oldest Persian written works, however, the titles both of *Sháh* and *Pádsháh* (*Pád* being the Pehlevi *Pad*, Sans. पति *pati*,) are frequently found; and D'Herbelot says that the Boides assumed the title of *Sháhinsháh* in the fourth century of the Hejrah.

[5] For a collection of all the ancient authorities regarding the title of "king of

The Cuneiform noun is regularly declined as a masc. of the first declension in short *a*, the terminations in *a*, *am*, *ahya*, *á*, and *ánám*, answering respectively to the Sanskrit endings in अः, अं, अस्य, आः, and आनां. Bopp observes of the gen. plur., that the true inflexion is आम्[1], and that the *n* which precedes it, both in Sanskrit and in Zend, is euphonic; but this does not explain the lengthening of the vowel of the base in the former language, and I am inclined, therefore, to see in the syllable *an*, which interposes between the base and the case-ending, the pristine plural characteristic to which I have more than once alluded, and the existence of which, if established, will form an important link between the languages of the Arian and Semitic family.

𐎥 g.

𐎥 𐎭 𐎠 𐎼 **Gadára**, [Ins. No. 4, l. 18, p. 280, and No. 6, l. 24, 25, p. 294,] *Gandara*. For the ancient illustration of this name, which was equally well known in Sanskrit history as गन्धार, and among the Greeks under the forms of Γανδαρῖτις' Γανδαρική, &c., it may be sufficient to refer to the elaborate commentaries of Wilson, Troyer, and Lassen[2]; but I cannot avoid adding a few remarks on the application of the title in

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kings," assumed by the Persian monarchs, see Brisson, de Reg. Pers. Princ., p. 4. sqq. In *Sháhinsháh* we have the Chaldee plur. מַלְכִין, which was also used in Parthian, instead of the Pehlevi *Malkán.*

[1] See Comp. Gr., ss. 245 and 246; Bopp, however, observes that the euphonic interposition appears to be pristine, since the Zend partakes of it; and he admits the connexion of the accus. ending in आन् with the plur. ان *án*, of the modern Persian.

[2] Professor Wilson's remarks on the Gandháras are contained in the Asiat. Res., vol. XV. p. 103; in his Arian. Ant., p. 131, &c., and in his admirable translation of the Vishnu Purana, pp. 191 and 443. For Captain Troyer's Notes on the same subject, see his edition of the Rája Tarangini, tom. II., p. 316, &c., and Lassen's arguments are given in the Pentapot., p. 15; in his Ind. Alterthumsk., p. 422, and in his Memoir on Bactrian history, (translated in the Asiat. Journ. Bengal, vol. IX., Part I., p. 473, sqq.) The Sanskrit authorities embrace every ancient work of any note; among the Greeks who mention the name we have Hecatæus, Herodotus, Strabo, Dionysius, and Ptolemy, and the Chinese notices which are most ample occur in the respective travels of Fă Hian, of Soung yun, and of Hiuan Tsang. See Foĕ Kouĕ Ki, pp. 66, 353, and 379.

more recent times. The Gadara of the inscriptions is no doubt identified with that of the Greeks and Hindus, and refers to the country along the banks of the Indus, and its tributaries as they descend from the mountains. The question then arises if there be any connexion between this title and the modern *Candahár* (قندهار). Wilson and Troyer are of opinion that the country of the *Gandháras* may have extended from the Indus to the vicinity of the Helmend; while Lassen, on the contrary, holds the two *Candahárs* to be entirely distinct, and sees in the Western settlement an extraordinary instance of the migration of a name. The inquiries, however, which have been hitherto instituted and which give these results, depend entirely on Greek, Sanskrit, and Chinese authorities, descending no lower than the era of Islám, and I propose therefore to add something from the Arabs. In Eastern geography we have ample and repeated notices of *Candahár*, and, with one exception which I shall presently mention, the name invariably applies to the country on the Indus until comparatively modern times. I may quote in chronological succession, *Beládhori, Mass'oudí, Abú Ríhán, Edrísi,* and *Abulfedá,* to show that *Sindhu Gandhára* retained its ancient title, as low at any rate as the sixth or seventh century of the Hejrah[1], and I may add, that during the same period Arachosia, with its successive capitals of *Penjwäí* and *Tanganábád* would appear to have entirely lost the designation[2]. That the name of *Candahár,* however, was actually borne by the city on the *Arghandáb* soon after the institution of Islám, is proved by the account preserved of the first Arab invasion of the country in about A.H. 55[3], and we must suppose it therefore to have only temporarily fallen into disuse between that period and the rise of the Chenghizian kings.

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[1] Candahar on the Indus was taken by the Arabs, who ascended the river in boats, under the Caliph Mansoor, about A.H. 145. See Reinaud's Frag., (Beladh.) p. 179. It is noticed by Mass'oudi (Sprenger's Ed.,) pp. 234 and 381. Abú Ríhán gives the position of Vihund (modern Hound or Uhúnd,) the capital of Candahár, on the west bank of the Indus, fifteen farsakhs from Peshawar; (see Reinaud's Frag., p. 88.) Edrisi's account, p. 182, is probably from Ibn Haukal, but Jaubert's translation is always suspicious; and Abulfedá, (p. 357, Ar. Text,) in his notice of Vihund, appears to follow Abú Ríhán. I here merely quote printed authorities, but in manuscript works the indication is even still more clear.

[2] The ruins of Penjwäí are still to be seen about eighteen miles south-west of the modern town of Candahár, but I am doubtful about the site of Tanganábád.

[3] All the geographers and historians from Ibn Khurdádbeh to Abulfedá, describe الرخّج *Arrakhaj,* (Arachosia,) and Penjwäí, but Yákút alone in the Mo'ejem el Baldán, applies to the same place the name of Candahár. He follows Beládhori word for word, and describes the march of 'Obád Ibn Ziyád from the

I cannot pretend to explain with any certainty the cause of this assumption of the name, but I will offer a very probable conjecture. We are enabled from the Chinese authorities to trace in the sixth century of Christ the transport of the most holy relic of Buddhism, the famous water-pot of Fo, from the banks of the Indus to the frontiers of Persia, that is, from the eastern to the western *Gandhára.* This remarkable transport must, I think, necessarily have been attended with a great popular emigration [1], for the *Gandháras* regarded the relic as a sort of national palladium, and previous attempts at its removal by foreign but victorious powers had failed[2]. They probably, as I think, were driven from their native seats by the incursions of the lesser *Yuĕ-chi*[3], and carrying their treasured vessel with them, they founded a new settlement on the banks of the *Arghandáb,* and gave their name of course to the country of their adoption. I may add, that the pot of the *Gandháras* is to be seen at the present day among the ruins of the town of *Candahár,* still retaining its holy and miraculous character, and thus affording one of the only traces that remain to us of the early fortunes of the province[4].

Sinárud of Sejestan to Rudbár, then along the Helmend to Bost, and from thence across the Desert to Candahár, where he founded the town of 'Obádíeh. The passage in Reinaud's Frag., p. 164, requires correction after Yákút.

[1] The Pot of Fo was in Foĕ-leou-cha or Peshâwar, one of the chief cities of the Gandháras of the Indus, when Fă Hian visited the place in about A.D. 403; but it could hardly have been there at the period of Soung yun's journey to the same city (he names it however, Foĕ-sha-fou) in about A.D. 503, or it would have been noticed by him. At any rate it had been removed to the Persian frontier some time before Hiuan Tsang's visit to Pa-lou-cha, (which is the same town of Peshâwar,) in about A.D. 635. I suppose the tyrant who ruled in Gandhára at the period of Soung yun's journey, and who was not of the Buddhist faith, to have been king of the invading Yuĕ-chi, and I place therefore the great emigration of the Gandhára tribe to the westward in about A.D. 480. Compare Foĕ Kouĕ Ki, pp. 76, 351, 355, and 356.

[2] Foĕ Kouĕ Ki, p. 76.

[3] *Ibid.*, p. 84.

[4] This pot has been inscribed with a modern Arabic legend, and was therefore little noticed by our Anglo-Indian antiquaries at Candahár, but it exactly answers the description given in Foĕ Kouĕ Ki, p. 32, from Chinese authorities; and on great occasions the Dervishes of Candahár are still regaled with sherbet at the public expense from the capacious bowl; it is believed, also, by the vulgar, that the *kashkul,* or "water-pot," as it is called, will contain any quantity of liquor without overflowing.

Gadára, in the inscriptions, is used as the name of a country, but in Greek and Sanskrit it generally occurs as an ethnic title. Earlier migrations of the tribe may account for the position of the *Candari* of Pliny and Ptolemy, and the *Gandari* of Pomponius Mela, on the northern frontiers of Sogdiana, as well as for the town of Γάδαρ in *Khorassán*[1], but as the name of *Gadára* is always found in the Cuneiform geographical lists in conjunction with India, Sattagydia, or the Sacæ, we must certainly believe the body of the nation to have resided, in the time of Darius, between *Pesháwar* and *Cashmir*, and the expedition of Scylax, in which the monarch is known to have been greatly interested[2], will account perhaps for a petty district being thus prominently noticed, while several of the chief provinces of the empire are omitted in the enumeration of the Satrapies.

𐎥 𐎭 𐎢 𐎫 𐎺 **Gadutava**, [Col. III., l. 65, p. 236,] *Gadyta*. A district on the western frontiers of Arachosia, which may possibly be represented by the modern *Kaddah* on the *Khásh rúd*, conterminous with Seistán. I do not think the name occurs in ancient geography, but the place was well known to the Arabs under the title of جَدَّة *Jaddah*[3], and appears to have been of some consequence in the third and fourth centuries of the Hejrah. It is mentioned in the inscriptions as the scene of an action between the Satrap of Arachosia and a rebel force which had been detached from Persis, and which had rallied after their first defeat at *Kápishkánish*.

𐎥 𐎼 𐎲 **Garb.** This root, which may perhaps with more propriety be written *Grab*, is identical with the Vedic गृभ् *Gribh*, and may be compared with the Zend 𐬔𐬆𐬭𐬆𐬎 *Gerev;* Pers. گِرِف *Girif;* Icelandic *Gripa;* Ger. *Graben;* Eng. *grip, gripe, grab,*

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[1] Plin., lib. VI., c. 16; Ptol., lib. VI., c. 12; Pomp. Mel., lib. I., c. 2, and Isidore of Charax, p. 7.

[2] Herod., lib. IV., c. 44.

[3] Jaubert, in his Translation (p. 445) of Edrisi, reads incorrectly جَرّة *Jarrah* or *Jarrat*. The town is mentioned by all the geographers, and was visited by Captain E. Conolly in 1839.

&c.[1] In the inscriptions we have the following verbal formations:—

AGARBÁYAM, [Col. II., l. 4, p. 214,] *Cepi.*
AGARBÁYA, [Col. II., l. 88, p. 226, &c.,] *Cepit.*
AGARBÁYATÁ, [Col. I., lines 42 and 43, p. 201, &c.,] *Potitus est.*
AGARBÁYA(YA?)TÁ, [Col. II., l. 73, p. 223,] *Captus est.*

Verbs of the tenth class in the Vedic dialect frequently, I believe, elongate the vowel of conjunction between the conjugational suffix and the root, instead of changing the radical vowel as in Sanskrit. In regard to this verb, at any rate, the Vedic conjugation is exactly similar to that of the old Persian, for गृभ् in the former dialect regularly makes गृभायति, and we have thus गृभाय in the 2nd pers. sing. imperat., अगृभायत् in the 3rd pers. act. imperf., and गृभायत (without the augment) in the 3rd pers. middle imperfect[2].

With the two latter forms, then, must be compared the Cuneiform *agarbáya* and *agarbáyatá*, the personal termination being elided in the one instance as a silent consonant, and in the other the final vowel being elongated. *Agarbayatá*, as the 3rd pers. of the passive imperfect, is suspicious, for as we have seen the conjugational suffix to be retained in that voice in *akun(a)vayata*, we should expect to find *agarbáyayatá*, and the word being imperfect on the rock, that may very possibly, after all, be the true orthography[3]. On the other hand, the middle voice is certainly in some instances used with a passive sense, (compare *agaubatá*, "he was called,") and I therefore leave the reading in suspense[4]. I have written *garb* instead of *grab*, merely because the Cuneiform alphabet does not possess the Vedic ऋ, but as the root becomes ग्रह् in the classical Sanskrit, and as the lengthening of the conjunctive vowel in the old Persian renders unnecessary any modification of the radical letters, I am by no means satisfied that the latter is not the true reading[1]. The verb in the inscriptions usually has the signification of "taking," as applied to "taking a city," "taking a man prisoner," &c., but in some instances it may be more appropriately rendered by "*potior,*" "to obtain" or "to become possessed of," a sense which is not given by Wilson to the Sanskrit ग्रह्, but which appears from Westergaard to belong legitimately to the verb गृभ्, as it is used in the Vedas[2]. *Khshatrăm agarbáyatá* can thus only signify "he gained possession of the empire," [Col. I., l. 42, 43,] and, I agree with Lassen in translating *imá dahyáva tyá adam agarbáyam,* "these are the countries of which I have become master," the Median translation employing in the latter passage the same verb which usually answers to धृ, "to possess."

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[1] The Latin *rap-io*, Finnish *Rawi*, Permian *Row*, &c., appear to be all cognate forms, with the mere loss of the initial. For Burnouf's remarks on the Zend *gĕrĕv*, *gĕrĕpta*, &c., see Yaçna, p. 460.

[2] I find the imper. *gribháya* in the Rig Veda, II. 91, s. 4. Rosen, also, gives the act imperf. *udagribháyat* from the Schol. to Panini, 3. 1. 84, and Westergaard quotes for the mid. imp. without the augment *gribháyata*, vv. 104. 18. See Rig Ved. Spec., p. 180, and Adnot. to the same, p. 57. Westergaard's examples are in his Rad. Ling. Sans., p. 320.

[3] See the Notes to the Text and translation of Col. II., l. 73.

[4] It is possible, also, that the retention of the class suffix in the passive voice may not have been constant, and in that case *ya* would be the regular passive characteristic in *agarbáyatá*.

𐎥 𐎼 𐎶 𐎱 𐎭 GARMAPADA-HYA, [Col. I., l. 42, p. 201,] *Garmapadis.* The name of a month in the old Persian calendar, which no doubt belonged to the summer, as it must be compounded of घर्म, "heat," and पद, "a mark" or "sign[4]." The Cuneiform *garma* has been preserved in the Persian گرم, and may be compared with the English *warm.* The original root, however, was no doubt the biliteral *Har,* which remains in the Arabic حَر to the present day, which was the stem-word, (according to the phraseology of Gesenius,)[3] both of the Hebrew חָרָה, and the Chaldee חֲרַךְ, both signifying "to burn," and which with a nasal augment gave birth, by a different modification of the initial aspirate, both to the Greek θερμὸς, and to the Sans. घर्म[1], thus, as I think, affording another link of connection between the languages of the Arian and Semitic families. The name occurs in the inscriptions merely in the gen. case, and by some rule which I do not understand, but which is uniform in its application to the months, the final vowel of the case-ending wants the usual elongation.

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[1] Lassen reads *garb,* doubtless in consequence of the Zend change of ऋ into *ĕrĕ,* but if we suppose the vowel to have become a consonant as in Sanskrit, *gr* (𐎥 𐎼) will be a legitimate Cuneiform groupe; and the orthography of the Teutonic correspondents is certainly in favour of this reading.

[2] Rad. Ling. Sans., *loc. cit.*

[3] Inscript. No. 6, lines 16, 17, p. 293.

[4] The term *garĕm* also occurs in Zend. See the phrase "*nóit aokhtĕm nóit garĕmĕm,*" "of neither cold nor heat," quoted and examined by Burnouf in the Journ. Asiat. 4^{me} Ser., 4^{me} tom., p. 485.

𐎥 𐎿 𐎫 𐎠 GASTÁ, [Insc. No. 6, line 57, 58, p. 310,] (with the negative particle) *Nunquam?* In the notes to the Inscription of Nakhsh-i-Rustam, I have compared *gastá* with the Persian گشته *gashta,* "having returned," and if it be really a participial form, I can discover no other possible correspondent. In the Median translation, however, the equivalent is certainly neither a participle nor gerund; for those forms always exhibit the labial termination of the Turkish. The Median word appears to be an adverb, and the Persian *tá*, as I have already shown, is a regular adverbial suffix. I venture, therefore, with some hesitation, to propose for *gastá* the reading of "ever," comparing *gas*[2] with the Persian *giz,* in هرگز and translating the phrase *hauvatiya gastá má thadaya,* "let it never perish from thee."

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[1] The Indian grammarians are totally unable to explain the etymology of घर्म, for the verbal root of the Semites appears to have never been introduced into the Sanskrit.

[2] Anquetil, indeed, gives the actual term *gas* as the Pehlevi equivalent of *gáh* or *gah,* signifying "time," in Persian, and applied in the Parsí theogony to the particular parts of the day, or rather to the genii presiding over them; *hargiz* is always used in Persian with a negation, but it can hardly include a negative particle within itself, the suffix *giz* being in fact evidently allied to گه and گاه. I know not at the same time of any kindred term either in the Semitic or Arian languages. See Zend Avesta, tom. II., p. 514, and Yaçna, p. 178.

𐎥 𐎠 𐎰 𐎢 𐎶

GÁTHUM, [Insc. No. 6, l. 41, 42, p. 298, } *Stabilitatem? Æternitatem?*

GÁTHWÁ, [Col. I., lines 62, 63, 66, p. 205, l. 69, p. 206, Ins. No. 6, l. 36, p. 298,] } *Firmiter? In æternum?*

I am by no means satisfied with the signification assigned to these terms in the former portions of the Memoir, but I can discover no other suitable etymology. I continue, therefore, pending further research, to derive the theme *gáthu* from गाध्, "to stand," "stay," or "remain;" and suppose the *unadi* affix in this instance to give an attributive instead of an active sense, and to form a noun of the fem. gender; *gáthum* will thus represent the accusative, and *gáthwá* the instrumental case of the singular number, the former term being rendered by "stability" or "firmness," and the latter as an adverb by "firmly" or "with firmness." If this etymology could be established, it would be of some interest in affording the only example which occurs in the inscriptions of the instrum. sing. of a fem. noun of the third declension, and it would be satisfactory thus to find a perfect identity between the case-ending of the old Persian and of the Sanskrit; but there are many difficulties in the way. In the first place, the change of ध् to 𐎰 can be explained only by supposing an intermediate aspirate, and there is no trace I believe of the form *gáh* with the signification of "stability" or "firmness." In the next place, the *unadi* affix should give a masc. noun of agency, rather than a fem. noun of attribution; and thirdly, neither from the Babylonian nor Median translation can I assure myself of the connexion of *gáthum* and *gáthwá*. In both, indeed, of the foreign transcripts at Nakhsh-i-Rustam, the two forms appear to be rendered by distinct equivalents, and it is thus very possible that the similarity of the Persian orthography may be accidental. Under such circumstances I cannot pretend to claim much respect for the translation which I have hazarded, a translation, in fact, which I am bound to say has little to support it beyond an apparent propriety of application[1].

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[1] On further consideration I think that the phrases, "*gáthwá avástáyam;*" "*gáthwá niyashádayam,*" must signify "I have established for ever;" but I am still at a loss to explain the etymology and grammatical condition of *gáthwá;* अवस्था is united with a gerund in Sanskrit, especially to express "duration,"

𐎥𐎡𐎰𐎠𐎶 Gaithám-chá, [Col. I., l. 65, p. 205,] *Cantumque.* I conjecture this to be the accus. of a fem. noun, formed from the root गै, "to sing," with the attributive suffix termed by the grammarians तल्; but I am quite unable to explain the reason of the aspiration of the dental, and the first syllable also should represent गे rather than गै or गि. As the context, however, renders it almost certain that the term refers to the sacred chants of the early Persians, (the θεογονίη of Herodotus[1], and the ἐπῳδαι of Strabo[2],) we must reconcile such etymological differences as we best can. The Sanskrit correspondent of the word, although formed with a distinct suffix and under a different orthographical law[3], I suppose to be गीति, "a song" or "chant[4]." The final *chá* is the copulative conjunction, which is common to the Zend and Sanskrit (च and 𐬗𐬀), and which is also of course cognate with the Greek και, and Latin *que*, this adjunct being particularly affected in the old Persian by terms ending in *m*.

GUB. A root answering to the Sans. गुप्, and preserved in the Persian گُفتن *Guftan*. It is not, I believe, found in Zend, but

(Rad. Ling. Sans., p. 19,) and *gathwá* would answer sufficiently well to the gerund of गम्, "to go," which is गत्वा in Sans., and 𐬔𐬁𐬚𐬡𐬀 *gáthwa*, in Zend; but in this view the allusion should be to "past," rather than "future" time. I would rather suppose *gáth* as well as *gas* to be connected with گاه, "time;" but if this even be admitted, there will still be some difficulty about the adverbial suffix; as the palatals and gutturals of the same grade, however, are constantly liable to interchange, *gáh* and *jáh* being thus used indifferently in Pers. to denote "a place," may not *gáthwá*, "for ever," be related to जातु, "sometimes," for which the Indian grammarians can find no satisfactory etymology?

[1] Lib. I., c. 132.

[2] Lib. XV., p. 733.

[3] I write *gai* instead of *gi* in the Cuneiform words, as I believe the character 𐎥 to be exclusively employed with the vowel *a*.

[4] The Latin "*cano*" is probably allied to गान from the same root गै, and there are also several cognate associates in Zend.

it reappears in the Pehlevi *Guobia*[1], "language," and either from it, or from a root जप्, which must have been of cognate origin, we have several English words, such as *gab*, *gabber*, *gibberish*, *&c.*[2]

The derivatives from *gub* which occur in the Inscriptions, are,—

GAUBAT(A)IYA, [Col. II., l. 21, p. 216, &c.,] *Dicitur—appellatur.*
AGAUBATÁ, [Col. I., l. 84, p. 211, &c.,] *Dictus, seu appellatus est.*

The latter form is the 3rd pers. sing. of the middle imperfect, but it is impossible to say from the orthography of the former (𐎫 coalescing equally with *a* and *i*), whether it may be the 3rd pers. sing. present of the active, or of the middle voice. As the verb however is in every instance used in a passive, or at any rate a reflective sense, (the best English translation being "to be called,") the conjugation is most probably restricted to the *átmanépadam* voice, and I give the optional reading accordingly of *taiya* for 𐎫 𐎡 𐎹 in the 3rd pers. sing. of the present, to reproduce the Sanskrit ते, *té*. I have only to add, that the Cuneiform verb follows the first instead of the tenth class, and that the employment of 𐎦, instead of 𐎥, to express the radical guttural, affords sufficient evidence of the introduction of the *guna*, the former character requiring, I think, the vowel *a* as a necessary adjunct[3].

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[1] I take this word from Anquetil, tom. II., p. 515, but no doubt the orthography is disfigured, and I have failed to discover the term in the Bun Dehesh.

[2] *Gab* is I believe a gypsy word answering to the Hindustani *Gap* (گپ), which again may come either from गप् or जप्. *Gibberish*, also, has been compared with the Arab. جفر "*Jafr*," but with little show of probability; equally wild is Hyde's reference of the term to the Persian *Gabar* (گبر). See de Rel. Vet. Pers., p. 364, where the extracts from the Talmud, however, regarding the *Gabars* of Persia, are certainly very curious in showing the extreme antiquity of the title.

[3] The *guna*, as it is well known, is applied to the radical vowel of verbs of the first class in Sanskrit throughout the special tenses, both in the active and middle voice.

𐎥𐎢𐎲𐎽𐎢𐎺 GAUBRUVA, [Col. IV., l. 84, p. 257, and Col. V., l. 7, p. 258, &c.,] *Gobryas.* The name of one of the seven conspirators which has been preserved in the Γωβρύης of Herodotus[1]. We learn from the inscriptions, that the father of Gobryas was Mardonius, and Grecian history gives the same title to his son, the famous Persian commander under Darius and Xerxes who fell at Platæa[2]; so that in this case we have another example of an alternate series in the names of a family. Ctesias, indeed, appears to have been confounded with the sustained alternation, and names accordingly the conspirator Mardonius, intead of Gobryas[3].

I conjecture that the term etymologically signified "a speaker," being derived from गो, "speech," and ब्रू, "to say[4]," and as an additional proof that the first syllable of the name is *Gau* rather than *Gu,* I may refer to the Greek orthography of Γω, instead of Γου or Γο. Herodotus terms Gobryas one of the noblest of the Persians, and further informs us that he married a sister of Darius[5]. In the inscriptions, besides being mentioned among the conspirators, he appears as the leader of an expedition against the rebels of Susiana, and was no doubt, therefore, one of the most confidential officers of the Court.

𐎥𐎢𐎶𐎠𐎫

GAUMÂT-A, [Col. I., l. 36, p. 201, &c.,] *Gomatus.*
GAUMÂT-AM, [Col. I., l. 49, 50, p. 204, &c.,] *Gomatum.*

In this word we have the true orthography of the name of the Magian impostor[6], who personated the son of Cyrus, after the death of Cambyses, and who is known in history as Smerdis Magus. I am not quite satisfied of the etymology of the name, but I imagine it must be equivalent to the Sans. गोमन्तः, "possessing herds;" the vowel of the affix being irregularly lengthened[1]. In nothing is the Behistun Inscription more valuable than in the brief, but authentic account which it contains of the Magian usurpation, a period of history that has been strangely disfigured by Grecian annalists. Herodotus, is, perhaps, the nearest to the truth in his general account of the rebellion, but he falls into the extraordinary error of associating two brothers in the imposition, and he appears moreover to have been ignorant of the name of *Gomatus*[2]. Ctesias[3] again substitutes a Zend title, Σφενδαδάτης, 𐬯𐬞𐬆𐬧𐬙𐬀𐬛𐬁𐬙𐬀, *Spĕñtadáta*, "given to the holy one[4]," for the proper name *Gaumáta*, and he is certainly wrong in supposing the Magian to have adopted the character of the son of Cyrus with the knowledge and approval of Cambyses; while Trogus Pompeius (who has, however, alone preserved the vernacular title of the impostor,) gives a still more distorted account of the transaction, and describes the Magian conspiracy and the murder of Smerdis, as occurring subsequently to the death of his elder brother[5]. We may hardly quarrel with Herodotus and Æschylus for giving to the Magus the names of Σμέρδις and Μάρδος, for he was no doubt generally known by the fictitious title of *Bardiya* which he had assumed[6]; but I am quite at a loss to explain the origin of the story of the two brothers, not a trace of which is to be found in the record of Darius; and I am equally perplexed to account for the Πατιζείθης of Herodotus, or to understand how Trogus Pompeius, who was acquainted with the name of *Cometes*[1], should nevertheless have transfered the impersonation of the son of Cyrus to an imaginary confederate, *Oropastes*. The most singular hallucination, however, under which the Greeks laboured, and which Plato shared with Herodotus[2], was that the usurpation of the Magus was an attempt at the re-establishment of the Medes[3]; whereas, to all appearance the impostor was a native Persian[4]. His cause, at any rate, was first adopted in Persis, where affairs probably had become disorganized in consequence of the long continued absence of Cambyses, and it is stated by Darius as a matter of surprise, that "neither Persian, *nor a Median*, nor even one of the Achemenidæ, opposed him[5]." Further illustration I shall reserve for the chapter that I devote to history.

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[1] The name of Gobryas is mutilated in the list of the conspirators on the Persian tablet, but can be restored from the Median copy, where we have *Gupava.* In the fifth supplementary column, also, the Persian orthography is complete.

[2] Herod., lib. VII., c. 82; lib. IX., c. 63, &c.

[3] See Phot. Biblioth., p. 114.

[4] I prefer this etymology to that of "the cherisher of herds," for if we have a noun of agency from ब्रू, the nom. would be *Gaubarush;* the *v* in *Gaubruva* is euphonic to connect *u* and *a; bru,* "to speak," in Zend becomes *mru.*

[5] Lib. III., c. 70; and Lib. VII., c. 5.

[6] I may observe, also, that the Median and Babylonian orthographies of the name correspond as nearly as possible with the Persian; the only difference, indeed, arises from the confusion of *m* and *v.*

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[1] I prefer this explanation to a comparison of the name with गोमत्, for the nom. of that form would be गोमान्, the affix in मन्त appears to be exactly the Persian مند *mand.*

[2] He says indeed, expressly, (lib. III., c. 61,) that the Magian's own name was Smerdis, a circumstance which he seems to think assisted in the imposture, though it is not easy to see how.

[3] For the account which Ctesias gives of the usurpation, see Phot. Bib., p. 112 and 113, Ed. Schott.

[4] *Spĕñta,* which is the Lithuanian *szventa*, and I suspect the Latin *sanctus*, occurs in the name of *Spentamán*, the ancestor of Zoroaster. Compare also the name of the Sogdian chief Σπιταμένης; and see Yaçna, p. 173.

[5] For the account of Trogus Pompeius, see Justin, l. I., c. 9. This historian agrees in many circumstances with Herodotus, but still there is sufficient difference in the two accounts to show that he must have had access to independent authorities.

[6] The various orthographies of this name will be examined under the head of *Bardiya.*

𐎥𐎢𐏁𐎠 GAUSHÁ, [Col. II., l. 74, p. 223, and l. 89, p. 226,] *Aures.* The accusative plural of a noun in short *a* of the first declension, which is identical with the Zend 𐬔𐬀𐬊𐬱𐬃 or 𐬔𐬀𐬊𐬴𐬃 *gaosha*[6], and the Persian گوش *gush*, and which, derived from the root घुष्, "to emit a sound," is cognate with the abstract noun घोष, "voice" or "sound." Burnouf not only considers the Gothic *haus-jan*, "to hear," and *aus-ô*, "an ear," together with the Greek *οὖs*, (and I may add, the Latin *aus-culto*), to correspond etymologically, but also by the change of the *s* into

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[1] The Cometes (I believe Comates is found in some MSS.) of Justin, is the Patizithes of Herodotus, and Oropastes represents Smerdis.

[2] See Herod., lib. III., cc. 65, 73, &c.; and Plato, Op. II., p. 695.

[3] Heeren assumes this as an established fact, on the authority of Herodotus and Plato. See Researches, &c., (Eng. Ed.), vol. I., p. 346.

[4] It cannot be proved that Pishiyá'uvádáyá, the native country of the Magian, was in Persis; but it may be assumed with a very strong degree of probability. See hereafter *in voce*.

[5] Compare throughout the 11th, 12th, and 13th paras. of Col. I. at Behistun.

[6] The indifferent employment of 𐬱 and 𐬴 in this word affords, I think, another proof that they both represent the aspirated sibilant. Nevertheless, in writing Zend words in the Roman character, I usually follow Burnouf's system of orthography.

r, he compares the Latin *auris*, Germ. *horen*, *ohr*, (and of course all the European forms, *or-eille*, *hear*, *ear*, &c.,) and by a further strengthening of the *r* into *d*, he includes even *aud-io*, *ὠτ-ός*, &c[1]. If this extensive comparison be admitted, the Semitic forms will likewise come into the catalogue; for we can hardly doubt of the connexion of *aud-io* with the Chaldean אוּדְן, and this again, passing through the Arabic اذن, becomes the Hebrew אֹזֶן[2]. In almost every case, indeed, if we strike off the supplementary Semitic augments, we obtain a biliteral base which can thus be connected with the Arian languages.

In *Gaushá* the final 𐎠 stands for आः, and that the radical vowel is subjected to the *guna*, is supported by a comparison with the Zend and Sanskrit correspondents.

𐎥 g (*with* u).

𐎥 𐎢 𐎯 𐎽 𐎢 𐏁 GUDRUSH[3], [Col. II., l. 65, p. 222,] *Gudrus*. The name of a city of Media, where the arch-rebel Phraortes fought his last battle with Darius, and which may be conjectured to have been somewhere in the vicinity of the modern Casvín, as the Median chief, on his defeat, fled from Gudrush to Rhages, and was brought back from thence to Darius, at Ecbatana. I should wish to connect the name with that of the great Scythic tribe, of which, under the various titles of Cadrusi[4], Γεδρώσοι[5], and Καδούσιοι, we find extensive settlements to have anciently existed in the Paropamisan mountains, between Carmania and the Melas, and on the northern frontier of Media[1]. The position, indeed, of the Median Cadusians would be sufficiently applicable to the geographical indication afforded by the inscriptions regarding the site of Gudrush; for we may suppose a tribe which could bring 200,000 men into the field to have occupied the entire country between Atropatene, the Caspian, and Media Magna[2]; but on the other hand, the assimilation of the names is more apparent than real, the termination in Cadusii being probably an ethnic suffix, while that of Gudrush is the simple case-ending of the third declension, and I cannot pretend, therefore, to consider the identity as at all established. I can neither discover, I may add, any satisfactory etymology for the name[3]; nor if the proposed reference of Gudrush to the Cadusii be rejected, can I find any other representative for the Median city in the ancient geography of the province.

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[1] See Yaçna, &c., p. 213, and sur l'Alph. Zend, p. cii., note [illegible] Here is a reference also to Bohlen de Orig. Ling. Zend, p. 4.

[2] Gesenius, however, who is fond of comparing cognate forms in the Semitic and Arian languages, does not venture on this relation. See Heb. Lex., p. 32.

[3] The orthography of the name is remarkable in affording an example of the employment of 𐎯 instead of 𐎭 not in immediate connexion with the *u*, but in a groupe of which that vowel is the complement.

[4] Pliny, lib. VI., c. 23.

[5] The name of the province Gedrosia is variously written by the Greeks. See Cellarius, vol. II., p. 726.

𐎨 ch.

𐎨 𐎧 𐎼 𐎡 𐎹 𐎠 Chakhriyá, [Col. I., l. 50, p. 204,] *Repugnaret.* I have been long in doubt, whether this term can be a reduplicate form of कृ, or whether it may be derived from an independent root; nor, indeed, have I yet been able to make up my mind definitively on the subject. The word occurs in the following passage, "*Niya áha martiya - - - - - - hya avam Gaumátam tyam Magum khshatřam ditam chakhriyá*[4]," which may perhaps be rendered, "there was not a man who would dispossess, (lit. "make dispossessed,") that Gomatus the Magian of the empire[1]," or, as I think preferable, (*ditam* being the participle of धि), "there was not a man who would act against that Gomates the Magian possessing the empire." Under either of these interpretations *chakhriyá* would be derived from कृ; but I am not certain that the root will bear such an application as "to act against[2]," and I have sometimes, therefore, conjectured that the old Persian may have possessed a compound root, *chakhra*, allied to the Sans. चक्, "to resist" or "oppose," *chakhriyá* being the 3rd person of the present potential. Leaving, then, this question to be settled by better Orientalists, I will merely observe, that if *chakhriyá* for *chakhriyat* come from कृ, and my own opinion, I confess, is in favour of the identification, it must be regarded as the 3rd pers. sing. of the reduplicate perfect of the potential or subjunctive mood, being in fact a precisely analogous form to the *sasriyát* which has been found by Westergaard in the Vedas[3].

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[1] I shall explain hereafter my reasons for connecting the Cadusii and Gedrosians, and for considering them of the Scythic rather than the Arian race.

[2] The Cadusians of Media, who are generally associated in Grecian history with the Sacæ, have been noticed in my remarks on the Median language in Chapter II., as well as in the Mem. on Ecbatana. See Journ. Royal Geog. Soc. vol. X., p. 126. They gave the name of قادوستان *Kádustán*, to the mountains of Tárim until comparatively modern times, and are represented at the present day by the large and ancient tribe of *Garús* گروس.

[3] The only Sanskrit root that I can find is गुह्, "to lie," which will not give any suitable meaning.

[4] See commencement of the 13th paragraph of Col. I., at Behistun.

𐎨 𐎼 𐎫 𐎴 𐎡 𐎹 CHARTANIYA, [Beh. Passim,] *Instruens, instruentes.* The phrase *hamar(a)nam chartaniya* occurs repeatedly in the inscriptions, but I am not sure whether it should be translated, "joining battle," or "setting the battle in order;" for the Sanskrit root चृत् with which I compare the Cuneiform

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[1] In this view *ditam* for *dintam* must come from a root *din*, "to take away from," and the initial in *adiná* will be the simple augment of past time. I doubt, however, if the old Persian idiom will admit of a causal signification being given by the employment of कृ as an auxiliary verb.

[2] Westergaard, however, gives the periphrastic meanings of "*pugnare*," and "*vi uti*," which are tolerably applicable, and with प्रति, "*resistere.*" In Sanskrit with the meaning "to hurt" or "injure," कृ is of the fifth class, and cannot therefore be compared. See Wilson, p. 240, and Rad. Ling. Sans., pp. 58 and 61.

[3] I do not find this term in Westergaard's Radices, but am indebted for it to a note in Bopp's Comp. Gram., s. 709, where, however, it is referred to the intensive form rather than to the potential mood.

chart, merely signifies "to bind" or "tie together." Most probably, however, the allusion is to "arranging" or "joining" the ranks preparatory to battle, as *hamar(a)nam akunava*, "they fought an action," usually follows. I have not met with a similar term either in Zend or Pehlevi; but the Persian چَرَّد *charrad*, which signifies "a fray" or "battle," may perhaps preserve the original idea.

The termination in *aniya* must not be compared with the Sanskrit अनीय, which forms the future perfect participle. It is rather, I think, the ending of the present participle, or of a gerund which represents the present participle, in the language of the inscriptions, and I perceive therein a marked, and to me an almost inexplicable, difference from all other tongues of the same family. The only conjectural explanation indeed that I can give of so anomalous a form, and which moreover presents the peculiarity of being independent of inflexion, (*chartaniya* answering to the nominative equally of the sing. and plur. number) is that it is compounded of the regular participial ending in *an*, and of the suffix in *ya*, which gives the indeclinable preter participle of the Sanskrit. In the Median inscriptions, *chartaniya* seems to be replaced by a Turkish gerund, and this form of the verb equally answers to the past participle in the correspondent for *hagamatá*.

𐎨 𐎨 CHA, [Col. I., lines 65, 66, p. 205, &c.,] *Que*. A particle used as an affix of conjunction, and (except in regard to its enclitic power,), answering to the Sans. च; Zend 𐬗𐬀; Gr. *και*; Latin *que*, &c. It undoubtedly comes from the same interrogative base *ká*[1], which has produced *kash-chiya* and *ká*[2]; for while in Sanskrit, in old Persian, and in Zend, the guttural and palatal are used indifferently in expressing the various derivatives from the bases *ka, ki, ku,* the entire series of cognate terms is written in Latin with *qu,* and in modern Persian with چ *ch*[1]; the elongation of the *a* in this term must be considered a mere peculiarity of orthography, and is entirely devoid of grammatical import; the particle also occurs in the composition of *hachá,* "from."

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[1] Bopp's remarks on the interrogative bases are contained in the Comp. Gr., from s. 386 to s. 403.

[2] I suspect even the Semitic כ to be of cognate origin, though the significations which it has taken have followed a different direction of developement. As Gesenius in explaining כ compares the Latin *qui*, he must be of the same opinion, though he fails to notice the connexion. See Heb. Lex., p. 456.

𐎨 𐎡 𐎨 𐎧 𐎼 𐎠 𐎡 𐏁 CHICHAKHRÁISH[2], [Col. II., l. 9, p. 215,] *Sisacris,* (gen. case). The orthography of this name may perhaps be considered an additional reason for believing in the existence of a root *chakhra,* which may have produced the potential *chakhriyá;* for it certainly appears to be formed (like *Dadrashish* from धृष्,) by the addition of the suffix in *i* to the reiterative form of such a verb[3]; and the signification of "the opposer" would be suitable enough to a proper name. Were such an etymology however to be admitted, there would still be some difficulty in accounting for the employment of 𐎡 in the reduplicate syllable[4], and I do not give the explanation therefore with much confidence. The name is applied in the inscriptions to the father of the Persian Chief, *Martiya,* who headed the second Susian revolt, and it is interesting in affording an example of the employment of the *guna* in the case-ending of the genitive of a theme in *i.* The affix in *i* being added to *Chichakhra,* the form is obtained of *Chichakhraish* in the nom., and it is only by the addition of the *guna,* before the case-ending of the genitive, that the *á* could be elongated[5].

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[1] I say this advisedly, for the relative که, and even the interrogative کی, "when?" come from the sibilant स, passing through an aspirate.

[2] In the Cuneiform text this name is erroneously written *Chichikhráish.*

[3] The Sanskrit, however, employs the middle, instead of the active voice, in reduplicate names of this class.

[4] The substitution of *i* for *a* in the reduplicate syllable is, however, not unusual in Sanskrit and Zend, and is still more frequent in Greek. See Comp. Gr., s. 482.

[5] The Sanskrit is, I believe, deficient in themes in *é*, but after the analogy of those in *i*, the nom. should certainly end in एः, and the gen. in ऐः; while themes in *ó* (= *au*) should on the same principle end in ओः and औः, instead of in औः and ओः, which is exactly reversing the application of the *guna.*

𐏂𐎡𐎫𐎠 CHITÁ, [Col. II., l. 48, p. 220, and l. 63, p. 222,] *Tamdiu*, or *Aliquamdiu*. In translating the second column at Behistun, where this term occurs in two different passages[1], I have conjectured it to represent a preposition governing the accus. case, and I have even sought to compare it with the Persian جدا *jidá*, "separate" or "apart from;" further consideration, however, compels me to abandon this explanation; for in the phrase, *chitá mám amánayá*, I find that the Median certainly employs the personal pronoun as the object of the verb; a construction, indeed, which might have been presumed in the Persian from the causal form of the root, and the transitive application that should thus belong to it; *mám amánayá* is, I think, "he expected me" or "waited for me[2]," and *chitá*, therefore, must be explained as an independent term. Now I observe in the Median that there is no equivalent whatever for *chitá;* a single adverb expresses the relation of time, and it is almost certain therefore that *chitá* and *yátá* must be a relative and co-relative, the former being of little or no consequence to the sense. In this view, then, I suppose *chitá* to be an adverb formed from the interrogative base *ki*, (modified to *chi*,) with the same temporal suffix that we have in *yátá*, "until," and *thakatá*, "then," and I translate it by "sometime," or "so long," considering *yátá*, "until," to be its necessary and definite complement[3].

𐏂𐎡𐏃𐎫𐎧𐎶

CHITRATAKHM-A, [Col. II., l. 79, p. 226,] *Sitratachmes.*
CHITRATAKHM-AM, [Col. II., l. 88, p. 226,] *Sitratachmem.*
CHITRATAKHM-Á, [Col. II., l. 86, p. 226,] *Sitratachme.*

The proper name of a Sagartian Chief, who headed a revolt of his tribe against Darius, laying claim to independent sway in virtue of his supposed descent from Cyaxares[1]. The term may, I think, be translated with some confidence "of a powerful race," for the elements of which it is composed are sufficiently well known to us through the Zend. That the first element, indeed, must be compared with the Zend 𐬗𐬌𐬚𐬭𐬀, "race," "seed," rather than with the Sanskrit चित्र, "variegated[2]," is proved by the expression *Ariya, Ariya chitr̆a*, "an Arian (and) of Arian descent," in the inscription of Nakhsh-i-Rustam, where the Median uses for *chitr̆a* the same equivalent *chissa*, which also occurs in the Median orthography of the name of *Chitr̆atakhma*[3]. I shall consider this term further under its own head, and will here therefore merely observe of the second element, that it has an exact correspondent in the Zend 𐬙𐬀𐬑𐬨𐬀 *takhma*, which is always rendered in Sanskrit by *balishtha* or *dridha*, "very strong" or "powerful," and which Burnouf accordingly derives from तक्, "to carry" with the suffix in *ma*[4], the guttural being aspirated by an orthographical law as the first member of a compound articulation. We must be careful, I may add, not to confound this word *takhma* with the Persian تخم *tukhm*, "seed," for the latter term occurs in the inscriptions under the form of *tau'má*, being derived perhaps from a root answering to the Sanskrit तु[5]; and the guttural which appears in the Persian correspondent, as well as in the Zend 𐬙𐬀𐬊𐬑𐬨𐬀, "an off-shoot," is developed from the inherent aspirative power of the vowel *u*. With the latter term also must, I think, be certainly compared the second portion of the name of Τεριτούχμης[6], and probably the same word, signifying "seed," is found in the Τριτανταίχμης of

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[1] In line 28, Col. II, where I have also hazarded the restoration of *chitá* as a postposition, I now propose to read simply *mám amánayá*, "he waited for me," which, indeed, agrees better with the blank space on the rock.

[2] "To expect," indeed, is the link which connects the significations of "minding" and "remaining," that appertain to the several developements of the root *man*, in Zend, Persian, Greek, and Latin.

[3] The neuter particle *chiya* for *chit*, from the same interrogative base, is also used with an indefinite sense, and we may further compare *chish* for *kis*, *chiya* for *kiyat*, &c.

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[1] For remarks on the connexion of the Medes and Sagartians, see under the head *Asagarta*.

[2] From *chitra*, "variegated," we have both *chítar*, "the spotted leopard," and *chít*, the English "*chints*," from its variegated patterns.

[3] See notes to Inscription No. 6, lines 14, 15, p. 293.

[4] See Yaçna, p. 40, for a detailed examination of this word; it is very commonly employed in Zend.

[5] This will be explained more fully under the head *Tau'má*.

[6] Or Περιτούχμης in Ctesias. See Phot. Bib., Col. 128.

Herodotus[1], and in the Ὑσταίχμης of Æschylus, although in these two last examples the change of the vowel is, to say the least of it, suspicious.

The name of *Chitřatakhma* is not, I believe, to be found in any Greek author, but it would regularly in that language be written Σιτρατάχμης. In the Median and Babylonian, however, the orthography is strangely disfigured, (*Chissa'ankhwa* in the one, and perhaps *Sija'ankhma* in the other,) and if therefore the Greeks had taken the pronunciation from either of those sources, they might omit the dental of *takhma*[2].

The noun is regularly declined as a masculine theme in short *a*, and the terminations above given are those of the nom., the accus., and the instrumental cases.

𐎨𐎡𐏂 CHITRA, [Ins. No. 6, line 14, 15, p. 292,] *E stirpe*, or *ortus, satus*. I compare this term immediately with the Zend 𐬗𐬌𐬚𐬭𐬀 *chithra*, which certainly signifies "race," or "seed," but for which I have never yet seen any satisfactory etymology[3]. Remembering, however, the tendency to interchange between the palatal and guttural which we have seen in the derivatives from the interrogative bases, I am inclined to refer *chitřa* to the root *kit*, कित्, "to dwell" or "abide," the idea of a "race" or "family," being bound up with that of its residence in a particular spot. The term has survived in modern Persian only in the name of *Minuchehr* منوچهر[4]; but as that epithet, signifying

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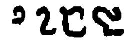
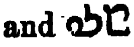
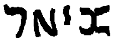
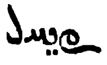
[1] Lib. VII., p. 32. *Teri* and *Tritan* are certainly proper names, and a term implying "descent" would seem therefore to be the most suitable suffix; but I know not the meaning of Ὑς in Hystæchmes.

[2] The omission of this radical dental letter in the Median and Babylonian, has sometimes led me to suspect that the 𐏂 and 𐎫 might coalesce in the Persian pronunciation of the name; but such an amalgamation seems to be etymologically impossible. The nasal developement before the guttural is a striking characteristic of language, which the Median and Babylonian possess in common.

[3] I think I have seen some remarks by Burnouf on the Zend *chithra*, but I cannot now refer to the passage.

[4] De Sacy has some good remarks on *Minuchehr* in his Persian Antiquities, p. 93, sqq. I strongly suspect, however, that *minu* is the Indian मेरु with the change of the *r* into *n*.

"heaven-descended," was adapted by the early Sassanians as one of their royal titles, we are fortunately enabled in the Parthian and Pehlevi forms to trace the intermediate orthographical changes; these changes moreover are of particular interest, for they show that, instead of the process of degradation following the natural course of time, the Parthians employed the same corrupted orthography as the modern Persians[1]; while the Sassanians reproduced the true ancient form. We have thus for the Cuneiform *chitřa*, the Zend 𐬗𐬌𐬚𐬭𐬀, and Sassanian  *chatri*, and  *chatli*[2]; but in Parthian,  *chihr* exactly answers to the Pehlevi  and Persian چهر[3], which again by the Arabs, to whom the palatal was unknown, was further degraded into شهر *shahar*. It only remains to consider whether *chitřa* may be more properly regarded as an adjective or a noun. In Zend, *chithra* is certainly of the latter class, but in *Manuchatri*, "heaven-descended," and in *Ariya chitřa*, "of Arian descent," it would seem to be an adjective; and I therefore compare the form with the Sans. चित्र from चित्, which, although rightly a noun, is optionally convertible to an attributive[4].

𐎨𐎡𐎹𐎣𐎼𐎶 CHIYAKARMA, [Insc. No. 6, l. 39, p. 298,] *Quicquid agendum.* The prefix which occurs in this compound has been long to me a source of perplexity, and the comparison which I now venture to establish between it and the Sanskrit कियत् is hardly satisfactory. Supposing, however, that *chiyakarma* answered to कियत्कर्म्मन्, it would signify "quantum agendum," and the phrase "*yathá mám káma úha yadipatiya maniyáhya tya chiyakarma,*" might still be translated almost as I have before given it: "Ut mihi in votis erat siquidem," (or perhaps "quamdiu") "observes quicquid agendum." Of one thing at any rate I am convinced, that *chiyakarma* is not the 1st pers. of a reduplicate aorist, as is conjectured by Lassen and Westergaard[1], nor indeed any reduplicate form of कृ, but that the prefix comes from the interrogative base *ki*, and that the said prefix is united to a neuter noun, answering to the Sans. कर्म्मन्, which makes its nom. and accus. in कर्म्म. The complement or co-relative to *chiyakarma*, which occurs immediately afterwards as *patikarma*, places the identity of the noun, I think, beyond dispute; and whether the prefix *chiya*, therefore, may give a definite or indefinite signification to the idea of "action" or "conduct" to be observed, I do not regard as of much consequence[2].

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[1] I take the Parthian form from the bilingual inscription in the cave of Hajiabad.

[2] *Chatri* at Nakhsh-i-Rustam and generally on the coins; but *chatli* at Kermansháh. De Sacy writes *tchetri*, to bring the term into nearer connexion with the Zend.

[3] See Müller's Pehlevi Essay, in the Journ. Asiat., for April, 1839, p. 345.

[4] See Wilson's Dict., *in voce*, p. 661.

𐎨𐎡𐏁𐎨𐎡𐎹

Chishchiya, [Col. I., l. 53, p. 204,] *Quisque.*

Chiya, [Passim,] - - - *que, quid.*

These are masculine and neuter forms proceeding from the interrogative base *ki*. *Chish* is the true nominative masculine which exists in the Vedic माकिः and नाकिः, as well as in the Zend 𐬨𐬁𐬗𐬌𐬱 *máchis*, and 𐬥𐬀𐬉𐬗𐬌𐬱 *naéchis*, and which is absolutely identical with the Latin "quis[3]." Professor Bopp, I believe, first identified the Vedic pronoun which had been lost by the grammarians, (*mákir* and *nákir* being classed among the indeclinables); and if the corroborative proofs afforded by the Zend and by the Sanskrit itself, (*mákim* and *nákim* occurring in the accusative) had been insufficient to confirm the discovery, the verification would at any rate have been completed by the Cuneiform *chishchiya,* where the nom. occurs without the disfigurement of a prefixed particle[1].

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[1] Lassen supposes *chiyakarma* to be substituted for *achikaram*. See Ueber die Keilinschrift, p. 105, and Westergaard in his Median Memoir, although he correctly identifies the correspondent, does not attempt to alter the translation. See the Copenhagen Memoir, p. 383.

[2] It appears to me, indeed, that there is the same relation in regard to action between *chiyakarma* and *patikarma*, as I have already remarked between *chitá* and *yátá*, in regard to time; *chi* or *chiya*, from the interrogative base *ki*, seems to give an indefinite sense, which requires afterwards to be brought out and individualized by a definite complement.

[3] See Comp. Gr., ss. 390 and 398, for some excellent remarks on this pronoun; also Burnouf's Yaçna, Notes, &c., p. 142, where the value of Bopp's discovery is fully admitted.

Chiya, also, is the neuter form of the same pronoun, which, after the analogy of the masc. nom. and accus. should have been found in Sanskrit as कित्, but which in reality has been altered to चित्, a form that has also been been preserved in the Zend 𐬗𐬌𐬝, and in the Latin "quid[2]." But although *chiya* (or *chit*) was certainly in its origin a neuter pronoun[3], it came to be used in Sanskrit, in Zend, and in old Persian, exclusively as an indefinite affix, and in this sense it is represented by the Latin *que,* in *quisque, uterque,* &c.[4] I have repeatedly alluded to its enclitical power, and I will here therefore merely give a list of the words in which it is found. These are *chishchiya,* "every one," *kashchiya,* "any one," *hauvachiya,* "such a one," *avashchiya,* "such as that," *aniyashchiya,* "else or other," and a compound tense *paruvamachiya,* which probably signifies "in the time before me;" the power of the suffix in every instance being to give an indefinite signification to the preceding word.

𐎨𐎡𐏁𐎱𐎡𐏁

CHISHPAISH, [Detach. Ins. A, l. 8, p. 261,] *Teispes.*
CHISHPÁISH, { Col. I., line 5, 6, p. 196, } *Teispis,*
CHISHPAISHAHYÁ, { Detach. Ins. A, l. 8, p. 261, } (gen. sing).

There is equal difficulty in ascertaining the etymology of this name, which is applied to the son of Achæmenes, and in identifying the class to which it belongs. I suspect, however, that *chish* (or perhaps *chaish,*) may be for the Sanskrit केश, "hair," the sibilant being aspirated by the power of the *i;* and that the second element may come from पा, "to nourish," with the attributive suffix in *i*, and the elongation of the *a* being suppressed[1]. In this view it will be a regular theme in *ai*, and the genitive *Chishpáish* will be formed by the introduction of a *guna* before the case-ending, as I have already explained in *Chichakhráish.* The Median form, also, which ends in silent *s*, and the Greek orthography of Τεΐσπης[2], are in favour of such an identification; but if it be admitted, we must convict the engravers at Behistun, not only of error, but of ignorance. Supposing, in fact, *Chishpáish* to be the true genitive, we must not only believe the nom. to have been accidentally omitted in the genealogical series on the great tablet, but we must further regard the forms on the detached tablet, where the artist has evidently considered the name to be of the first declension, and which he has accordingly written *Chishpisha* and *Chishpishahyá*, as the barbarism of an ignorant workman.

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[1] The nom. masc. would no doubt present the orthography of *chish* in the inscription without the addition of the enclitic *chiya,* for the sibilant case-ending is preserved after the vowel *i.*

[2] The orthographical change of *chit* into *chiya* has been repeatedly explained, and does not affect the grammatical question in any way.

[3] For remarks on the very ancient neuter in *t* or *d,* (compare इत्, "*id,* चित्, "*quid,*" &c.), see Comp. Gr., s. 157.

[4] "*Que,*" as the indefinite suffix, is probably a weakening of "*quid;*" as the copulative adjunct it comes from a different base, *ka.*

𐎩 j, (*with* a).

𐎩 𐎮 𐎡 𐎹 𐎠 𐎷 𐎡 𐎹 Jadiyámiya, [Ins. No. 6, l. 54, p. 308, and Ins. No. 3, l. 21, p. 275,] *Oro.* I have formerly considered this word as the regular 1st pers. sing. present of हा conjugated according to the third class; but as such an explanation will not account for the interposition of *iy* between the root and the personal ending[3], and as it also seems impossible, if the Devanagari aspirate were replaced by a Cuneiform dental, that the palatal could be still used as the letter of reduplication[1], I am now compelled to seek for some other etymology.

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[1] There are certainly many cognate derivatives in Sanskrit which are used as proper names; comp. केशव, केशिन्, &c.; but as केश becomes گیس *gís* in Persian, its relation to the Cuneiform *chish* must be very doubtful.

[2] I conjecture from a comparison of two passages in Herodotus, lib. I., c. 3, and lib. VII., c. 2, that Teispes, the son of Achæmenes, was the father both of Ariaramnes the grandfather of Hystaspes, and of the mother of Cambyses, father of Cyrus the Great. Xerxes, in fact, in recounting his genealogy, evidently traces up the maternal as well as the paternal line to Teispes; he applies to Cambyses, father of Cyrus the Great, the expression τοῦ Τεΐσπεος, but we know that the real father of that Cambyses was named Cyrus, and the allusion therefore would seem to be to his mother, who was the daughter of Teispes.

[3] The conjecture which I have formerly hazarded in comparing *jadiyámiya* with जहामि, that the *i* may be employed to give vocalization to the 𐎮, and

Remembering, then, the tendency of the Sanskrit gutturals to subside into Cuneiform palatals of the same grade, of which we have seen numerous examples in the substitution of 𐎨 *ch*, for क, I venture to compare *jad* with the Sanskrit गद्, "to ask" or "beg[2]." If this identification, however, be correct, we must suppose the verb in the old Persian to have been of the fourth rather than of the tenth conjugation; for in the first place the radical vowel is not elongated, and secondly, although *diya* in the inscriptions would legitimately stand for द्य owing to the repugnance of the language to compound letters, it could hardly replace दय; the less, indeed, as we have an undoubted example of the 1st pers. sing. present of the tenth class in *dárayámiya*, where the conjugational suffix is used precisely as it is in Sanskrit, without the euphonic *i* preceding it[3]. The elongation, also, of the *a* before the personal-ending, which is likewise common to the Zend and Sanskrit, is another source of difficulty so far as regards its grammatical explanation; where we have *áhya* in the 2nd, and *átiya* in the 3rd person, I have supposed the employment of the subjunctive rather than the indicative mood; but

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that the *y* may be the vowel of connexion, cannot certainly be maintained; for the 𐎭 and 𐎮 represent the same dental power, and the substitution of the latter for the former must be owing to the previous existence of the *i*, which, indeed, should thus either be a radical letter, or at any rate the representative of some definite grammatical power.

[1] The interchange of *d* and *h* in roots, also, must always be suspicious, for the Devanagari aspirate is the degradation rather than the type of the Cuneiform dental; that it is not unknown, however, is shown by the root गुह्, "to hide," which is 𐬔𐬏𐬰 *gúz*, in Zend, and *gud* in the inscriptions.

[2] An objection, however, occurs to this assimilation in the retention of the guttural under its proper form, in the Persian گدا *gadá*, "a beggar."

[3] I have already indeed observed, that the suffixes of the fourth and tenth conjugations appear to be everywhere distinguished, *iya* standing for य, and *aya* for अय.

jadiyámiya and *dárayámiya* are unquestionably forms of the indicative present, and we may perhaps therefore refer the employment of the long *a* in these terms, to the immediate derivation of the personal ending from the substantive verb rather than from a pronominal suffix. This, however, is, I confess, a most obscure point of grammar, which I have neither the inclination nor the requisite knowledge to discuss[1].

In line 21 of Insc. No. 3, Westergaard would appear to have *jadiyániya* instead of *jadiyámiya*, but I doubt the correctness of his copy. If, however, the former reading be the true one, the verb is used in the imperative instead of in the present.

𐎪 𐎴 JAN. A root answering to the Sanskrit हन्, and Zend 𐬘𐬀𐬥 *jan* or 𐬰𐬀𐬥 *zan*, from which we have in the inscriptions the following derivatives:—

JADIYA, [Col. III., l. 15, p. 230, &c., &c.,] *Debella.*
JATÁ, [Col. II., l. 21, p. 216, l. 84, p. 226, &c.,] *Debellate.*
AJANAM, [Col. I., l. 89, p. 211, l. 95, p. 213, &c.,] *Profligavi—debellavi.*
AJA, [Passim,] *Profligavit—debellavit.*
JATÁ, [Col. IV., l. 58, p. 251, l. 78, p. 256,] *Hostis—debellator.*

Jadiya and *jatá* are the regular forms of the 2nd person of the imperative singular and plural of a verb of the second class, the Sanskrit correspondents being जहि and हत. *Jadiya*, however, must not be compared immediately with जहि[2], but rather with the primitive form which must once have existed of हन्धि[1], and in the same way *jatá* will stand for a primitive हन्त. I have explained the forms of *aja* and *ajanam,* which represent the 3rd and 1st persons singular of the active imperfect under the head *avája,* and I have shown that they stand for the Sanskrit primitive forms अहन्त् and अहनं, the former of which in the modern language has become अहन्, owing to the inadmissibility of a compound letter as a silent terminal[2], but which in the old Persian must have had the form of *ajat* before it was contracted into *aja.*

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[1] Bopp (Comp. Gr., s. 434,) considers this lengthening of the class-vowel in the 1st pers. as an orthographical effect of the *m* or *v* which follows; but I cannot help thinking that as the Vedic ending *ámasi*, (Zend *ámahi*) for the 1st pers. plur. of the present tense of the active voice is evidently a contraction of the substantive verb *asmasi*, (the original form of *smasi*,) (Bopp, however, (s. 439) derives the Vedic *smasi* from the dependent pronoun *sma*,) so *ámi* in the sing. must also come from *asmi*. For the plur.-endings, see an excellent note in Burnouf's Yaçna, Notes et Eclair., p. 70.

[2] The identity of the initial letter indeed is accidental, for the Cuneiform 𐎪 is a radical letter, which is used in every form of the verb; whereas the ज in जहि is a euphonic substitute: *handhi* by the lapse of the nasal has become in the first place *hadhi*; the dental being no longer supported by a preceding consonant has then been softened to an aspirate, giving the form of *hahi*, and to avoid the itera-

The term *jatá,* which occurs as a noun in the eleventh and seventeenth paragraphs of the fourth column at Behistun, must be the nom. of हन्तृ, which is formed with the *unádi* affix of agency from the same root हन्. It probably, however, in the old Persian signifies "an enemy," rather than "a murderer" or "slayer," as in Sanskrit. In the other forms the root has the the regular acceptation of "defeating" or "subduing[3]."

From the various orthographies employed to express this root, we see that the sonant palatal, equally with the sonant dental, was the intermediate stage by which the Devanagari aspirate passed into the modern *z;* for the Cuneiform *jan* stands half-way between the Sanskrit *han,* and the Persian زن *zan,* "strike," and the two forms even of 𐬘𐬀𐬥 and 𐬰𐬀𐬥, were co-existent in the Zend[4].

Several compounds also from this root are found in the inscriptions. I have already explained *avája* and *avájanam,*

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tion, the initial aspirate has been, by a last process of degradation, converted to its reduplicate correspondent.

[1] In the Vedas the termination in धि is preserved in some roots of the second general class without any reference to the preceding letter being a vowel or a consonant; but the mutilated form of *hi* is also extant. In Zend and old Persian, however, the employment of the primitive dental is constant and uniform. See Comp. Gr., s. 450, and Rosen's Rig Veda, Adnotat., p. viii.

[2] See Bopp's Comp. Gr., ss. 94 and 461.

[3] Westergaard (Rad. Ling. Sans., p. 199) gives examples of the root हन्, with the meaning of "dejicere," "vincere," "destruere," &c.

[4] For examples of *jaiñti* and *juta* from the root *zan,* see Yaçna, Alph. Zend, p. 71.

which have the signification of "slaying." *Frájanam*, the 1st pers. sing. of an active imperfect, answering to the Sanskrit प्राहनं[1], likewise occurs at Behistun, Col. II., lines 74 and 89, with the meaning of "I cut off," and the most natural explanation of the doubtful word *patiyajatá*, (Ins. No. 6, l. 47,) would be to consider it as the 3rd pers. sing. of the middle imperf. of the same root preceded by the particle प्रति, the *y* in that case being required to connect the vowel *i* with the temporal augment. I shall examine *patiyajatá*, however, at greater length in its proper alphabetical place.

𐎪 (j *with* i).

𐎪𐎡𐎺𐎠 Jivá, [Col. IV., l. 56, p. 250, and l. 75, p. 254,] *Vivas.* I consider this term to be the imperfect subjunctive in the 2nd pers. sing., the correspondent of which in the Vedic dialect would be जीवाः[2], from the root जीव्, "to live." The observation, also, that I have previously made in my notes to the 10th paragraph, Col. IV., at Behistun, stating that the 2nd pers. sing. of the imperative would present the same orthography, requires, I think, to be modified; for as the language of the inscriptions did not distinguish between long and short vowels, it is probable that the radical vowels *i* and *u* were affected by the *guna* in the special tenses of all roots of the first conjugation, and that the imper. form of *jiv*, therefore, would be written 𐎩𐎡𐎺𐎠 *jaivá.* It is moreover in perfect accordance with the genius of the Zend to employ the imperfect of the subjunctive with an optative present signification[3], and the term

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[1] I am not sure, however, that this form is ever used. Westergaard gives प्राघानि for the passive aorist with the substitution of घ्न for हन्, which as Wilson (Dict., p. 968,) remarks, takes place in most of the inflexions and derivatives of the Sanskrit root.

[2] Bopp has some brief remarks on the imperfect subjunctive of the Vedas in the Comp. Gr., s. 714.

[3] Burnouf gives a great number of examples of the subjunctive imperf. in Zend, in an admirable note to the Yaçna, marked S, p. 148; and the signification is uniformly that of the optative or subjunctive present.

biyá, which occurs in the 3rd pers. in apposition with *jivá,* at Behistun, can only be of that mood and tense, for the terminations of the 3rd pers. of the imper. are in the old Persian *tuva,* in the active, and *tám* in the middle voice. In Zend, the palatal of the root जीव् appears to have been hardened in some forms to an aspirate, for we have in the Vendidad (Fargard XVIII.) 𐬛𐬀𐬭𐬆𐬖𐬋 𐬔𐬀𐬬𐬀 *darĕghó gava,* "long-lived[1]," whilst in the modern Persian زيستن *zístan,* "to live," it has been softened to a sibilant.

𐎪𐎺𐎹 JIVAHYÁ, [Col. V., line 20, 21, p. 259, and l. 36 p. 260,] *Vitæ?* We have probably in this word the genitive case of जीवः, "life," but the passages in which it occurs are too much mutilated to admit of the signification being verified.

𐎫 t.

𐎫𐎣𐎲𐎼𐎠 TAK(A)BARÁ, [Insc. No. 6, l. 29, p. 294,] *Tacabri.* An ethnic title occurring in the geographical list at Nakhsh-i-Rustam, and which I am inclined to identify as that which gave its modern name to *Tabaristán*[2]. The *Tabaris,* however, of Oriental history, are always supposed to have derived their title from تَبَر *tabar,* "an axe[3]," the favourite weapon of the Caspian foresters, and I know not exactly how to assimilate this etymology with the Cuneiform term. The last element, indeed, in the compound *Tak(a)bará* would seem to be a verbal affix, and I should rather translate the name "the axe-bearers," (*Taka*, "an axe," from तक्ष्, "to cut" or "hew[1]"?), or perhaps, "the wood-cutters." (Compare the Persian تخت بر *takht bur*[2].)

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[1] See Vendidad, Bomb. lithographed edition, p. 482. I take the meaning of *darĕghó gava* from Burnouf. (See Yaçna, p. 533, note 386.) The Zend, however, retains a purer form, as in 𐬘𐬬𐬋 *jvó,* "living," from 𐬘𐬬𐬀; while the guttural obtains in the Lithuanian *gywa,* and the Goth. *quiv;* from the latter, also, Bopp derives the Latin *viv,* and he supposes even the Greek *ζάω* and *βίος* to be of cognate origin. See Comp. Gr., Eng. Ed., vol. I., p. 119.

[2] There is an excellent article in Yákút's Lexicon, on the origin of the name of *Tabaristán,* written by the Arabs طبرستان.

[3] See particularly for this derivation the *Tárikh-i-Tabaristán,* Pers. M.S. The axe was not only the national weapon of the Scythians, but was especially used by the Caspian tribes to clear away the forests for their habitations.

Another question of some interest is to consider whether the Τάπουροι or Ταπύροι of the Greeks really represent this tribe. Undoubtedly the *Tapuri*, in the course of their migration from Scythia to Media, inhabited at one time the Caspian provinces[3], and as the *Bun Dehesh* has preserved the orthography of *Taprastán* in describing these provinces, it is possible that there may be a connexion between the names; but in that case we must distinguish, I think, the *Tak(a)bará* of the inscriptions from the *Tabaris* of Persian history; for the Greek reading of Τάπουροι is too constant to admit of much doubt as to the pronunciation of the name under the Parthians, and I know not of any orthographical law that could have led to the absorption of the long vowel. It would be more reasonable to suppose that we have a trace of the name of the *Tak(a)bará* in the Τάμβρακα or Τάμβραξ of Polybius[4], which was one of the chief cities of Hyrcania; for the Babylonian employs, I think, the nasal *ñ* in the place of the guttural[5] in expressing the title in question; and as the nasal, also, was legi-

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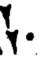
[1] تیشه *Tishah*, and تبر *tabar*, in Persian, are both evidently connected with the root तक्ष्, but I know not exactly how the latter is formed.

[2] *Takht* or *takhtah*, however, is properly the participle तक्त, "cut" or "fashioned."

[3] For the various seats of the Tapyri, see the authorities in Cellarius, tom. II., pp. 665, 756, and 707. As they are not mentioned among the Caspian tribes, either by Herodotus or Ctesias, I conclude that their immigration from Scythia occurred under the Parthians. Perhaps, however, the *Tibareni* of Asia Minor were a kindred race, who had moved earlier to the west.

[4] *Κεῖσθαι οὐ μακρὰν τῆς* Τάμβρακος. Lib. X., c. 28.

[5] In Westergaard's Babylonian copy of the Nakhsh-i-Rustam Inscription, the name is difficult to be recognized, owing to the epithet applied to the preceding *yuná*, and to the mutilation of the distinctive sign . I read it, however, *Tañpara*. The Babylonian, indeed, thus constantly uses the same letter for a nasal and a guttural.

timately interchangeable with the *l*, there would be no objection to recognize the same name in the Ταλαβρόκα of Strabo[1], the final syllable in both of these Greek forms being the Scythic affix of locality.

I will only add, that the final *á*, standing for the Sanskrit आः, marks the nom. plur. masc., and that I place the *a* of the first element of the compound in a parenthesis, to admit of the possible contraction of *Takbar* into *Tabar*.

𐎫 𐎨 𐎼 𐎶 TACHARAM, [Insc. No. 2, l. 6, p. 271,] *Sculpturam.* The Cuneiform root *tach*, from which this term must be derived, should, I think, correspond more regularly with तक् than with तक्ष्; for the Devanagari gutturals, as we know, have a general tendency to subside in the old Persian into palatals of the same grade. It is very possible, however, that the two Sanskrit roots, although signifying respectively "to bear," and "to cut" or "carve," may be of cognate origin, for there is much difficulty in distinguishing in Zend between the derivatives of 𐬙𐬀𐬐 *tak*, and 𐬙𐬀𐬯𐬀 *tas*, which answer to तक् and तक्ष्, and in Greek, also, τάσσω and τεύχω are connected both in sense and sound[2]. The Cuneiform *takhma* which occurs in *Chitr̆atakhma* can only be translated "strong" or "powerful," and the adjective certainly comes from the root *tak*, "to bear;" yet, in the name of *Tak(a)bará*, the same root would appear to have the signification of *taksh*, "to cut" or "carve." On the other hand, *tacharam* or *tachram*, formed with the *unadi* affix in रक् from *tach*, will more suitably denote "a sculpture" than "a work;" while the 1st pers. of the middle aorist *hamatakhshiya*, which must also be derived, I think, from *tach*, (as अपक्षि from पच्,) certainly signifies "I laboured[3]." In the compound *us(a)tashanám*, also, where *tashan* appears to represent the Zend 𐬙𐬀𐬱𐬀𐬥, the meaning of "skilfully made" and "skilfully sculptured" will be equally applicable, and from this general confusion, therefore, between the acceptations in which the root is to be taken, I infer a common origin for the ideas of "bearing" or "labouring," and of "fashioning" or "carving;" and I suppose the difference between the Cuneiform *tak* and *tach* to be of the same character as that which we have seen in the varying orthography of the interrogative bases.

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[1] See lib. XI., p. 350. Strabo, however, names the capital Τάπη, a title which may be perhaps of kindred origin.

[2] Burnouf has some excellent remarks on the analogy and distinction between the various derivatives in Zend from the Sanskrit roots *tak* and *taksh*, in his Commentary on the Yaçna, pp. 143, 168, and 299.

[3] We must remember, also, that *takhsha* in Pali became *takka* by a law of

𐎫𐎼𐎿 TARS. A root answering to the Sans. त्रस्, Zend 𐬙𐬆𐬭𐬆𐬯 *tĕrĕs*, and Persian ترس *tars*. It is however, I suspect, like many other of the supposed stem-words of the Sanskrit, a compound, or at any rate an augmented root, for the primary element *tra* would appear to be cognate with दृ *dṛi*, which has the same signification of "fearing" or "being afraid." Compare the Gr. τρέω, τρέ-μω, Latin *ter-reo, tre-mo, trepido,* Eng. "dread," "tremble," &c. The verb in the inscriptions, as in Sanskrit, is of the first class, and occurs under the following forms:—

TARSATIYA, [Insc. No. 3, l. 11, 12, p. 274,] *Timet.*
TARSAM, [Insc. No. 4, l. 21, p. 282,] *Timeam.*
ATARSA, [Col. I., l. 50, 51, p. 204, Insc. No. 4, l. 9, p. 279,] *Timuit.*

The original Sanskrit root answering to the Cuneiform *tars* should, I think, be तृश्[1]; for in the first place we must expect in both languages to see the radical vowel affected with the *guna* in the orthography. Hence, Τάξιλα, or *Takkasila*, for the Sans. तक्षशिल; as also, पुष्कल became *Pukkala*, (Gr. Πεύκαλα,) and तुरुष्क became *Turukka*, the true original of Τούρκ or تُرك *Turk*, for I pay no respect whatever to the fabulous derivation from *Thu-kiü*, "a helmet."

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[1] तृस् it must be remembered in Sans. would be an impossible orthography, the vowel ऋ necessarily aspirating the following dental sibilant; and it is on this account, I imagine, that roots in स् invariably change the radical vowel ऋ to the homogeneous consonant र.

special tenses; and secondly, if *tras* had been a primary form it would have been expressed before the vowel *a* in the inscriptions, according to the laws of orthographical change, by *thrah*. *Tarsatiya*, in the 3rd pers. sing. of the pres., therefore, must be compared with a primitive तर्शति rather than with त्रसति, (which in the old Persian would give the form of *thrahatiya*,) and the 1st and 3rd persons of the imperfect, *tarsam* and *atarsa*, will answer to तर्शं and अतर्शत्, instead of the modern forms of त्रसं and अत्रसत्. *Tarsam*, I must add, which has lost its augment of past time in consequence of being preceded by the interdictory particle *má*, will perhaps orthographically represent the 1st pers. sing. of the aorist[1], as well as of the imperf., and if we followed the idiom of the classical Sanskrit, where the aorist is alone used with the particle *má*, to express "dissuasion," without reference to time, we should be inclined, therefore, to accept of the former explanation; but in the Vedas, it must be remembered, the imperfect is employed in the same manner with equal frequency[2]; and as Vedic analogy is, I think, usually to be preferred to that of the classical Sanskrit in illustrating the old Persian grammar, there can accordingly be no objection to consider *atarsa* and *tarsam* to belong to the regular imperfect of the active voice. Whichever be the tense employed, the translation of *má tarsam* will be the same, "*ne timeam*," "let me not fear."

𐎫𐎠𐎼𐎺𐎠 TÁRVÁ, [Col. III., l. 22, p. 231,] *Tarba*. The name of a city in the district of *Yutiyá*, which appears under Darius to have been one of the divisions of Persis proper. It may possibly be identical with Ταρουάνα, which is placed by Ptolemy in the western frontier of Carmania, and which again may derive its title from the river named by the same author Δάρα, but by Pliny *Daras*. Etymologically, also, I should wish to compound the name of the Sans. तार, "clear," and वः, "water[1]," perhaps even it would be less objectionable to compare *Tárvá* with the modern *Dáráb-jird*, then to refer the latter term to a corruption of the name of Darius[2].

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[1] Compare the 1st pers. sing. of the aorist, अदर्शं, from the root दृश्, "to see."

[2] Lassen, indeed, (Ueber die Keilinschriften, p. 247,) says that the imperfect is also used in the classical Sanskrit without the augment after the particle *má*, but Wilkins, s. 1310, restricts the employment of the tense in that shape to where it appears in composition with मास्म. If Bopp be right in identifying the augment with the privative *a*, (see Comp. Gr., s. 537, sqq.,) it may be dropped in these positions to avoid a double negation.

𐎫𐎡𐎥𐎼 Tigra, [Col. II., l. 39, p. 219,] *Tigra*. The name of an Armenian fort, which may possibly be the same as the Τιγράνα of Ptolemy, placed by that geographer in the vicinity of the Cyrus or Kúr[3], but which more probably took its title from the river Tigris, on the upper course of which it was situated. I shall examine the etymology of the term under the following head, and will merely therefore add, that in expressing the name, the Median exactly reproduces the Persian orthography.

𐎫𐎡𐎥𐎼𐎶 Tigrá-m, [Col. I., ls. 85 and 88, p. 211 and Col. V., l. 23, p. 259,] *Tigridem*. This is the accusative case of *Tigrá*, under which orthography the ancient Persians represented the name of the Tigris. According to the consentient testimony of Greek and Latin authors, the term signifying in the old Persian language "an arrow," was applied to the river in consequence of the rapidity of its current[4]. I have little hesitation, therefore, in deriving *Tigrá* from तिज्, *tij*, "to sharpen," either with the *unadi* affix in रक्, or, as it is more probably a feminine adjective, with the attributive र[1], and it is no doubt the same term which has been softened in modern Persian into تیر *tír*[2]. The root तिज्, indeed, has given birth to a great number of cognate derivatives; compare Sanskrit तिग्म *tigma*, "sharp," where the same hardening has taken place of the palatal to a guttural; Arm. Տէգ *teg*, "a javelin[3]," Pers. تیغ *tígh*, "a blade," تیز *tíz*, "sharp," "quick," &c. I prefer at the same time considering *tigra* in its primitive form to have been an adjective, (signifying "sharp" or "rapid," and thus equally applicable to "an arrow" and to "the river,") rather than the abstract name of an object[4], from observing the attributive etymology of the *Ufrátaush* or Euphrates, and from finding also that the Arian nations, when the original name of the Tigris had been so corrupted by Semitic orthographical changes as to be no longer distinguished in its pristine sense, reproduced from another root a synonymous epithet, by which, in their sacred books, the river in question alone continued to be known. This epithet, *Arvand*, unquestionably signifies "rapid[5]," and that under its Pehlevi corruption of *Arg* or *Arang*, it was especially employed to denote the Tigris, is shown by the direct testimony of *Hamzeh* of *Isfahán*, who says, that in his day, even the *Dijleh* of the Arabs was known to the Persians as the ارنگ رود *Arang rud*, and the کودک دریا *Kudak darya*, ("little sea[6].")

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[1] *Vas* would be written *vá* in the Cuneiform, as कः has become *ká*.

[2] For remarks on the Persian داراب *Dáráb*, see under the head *Dár*(*a*)-*yavush*.

[3] Lib. VI., c. 2. Agathodæmon's map places *Tigrana* upon the Cyrus; and it may be presumed, that in common with Τιγρανόκερτα and Τιγράνδαμα, the city took its name from King Tigranes; but whether under this title we are to understand (with Strabo, Appian, and Plutarch,) the famous opponent of Lucullus, or whether we are to ascribe the above-named cities to that more ancient monarch of Armenia, the Tigranes who is mentioned by Xenophon in the Cyropædia, and who, according to the native tradition, vanquished the Median King Astyages, must remain a doubtful question. St. Martin has collected all the authorities on the subject in his Armenian Researches, tom. I., p. 173.

[4] Among other authorities, see Strabo, l. XI., p. 529, Pliny, lib. VI., c. 27, and Q. Curtius, lib. III., &c. The notices of the ancients have been collected by Wahl, Pers. Reich., p. 709.

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[1] For these affixes, see Wilkins, s. 874, and s. 913.

[2] The softening of the old *tr* into *r* in modern Persian is very frequent, but the only other example that I remember of *gr* becoming *r* is in the modern *Zár* for the ancient *Zάγρος*.

[3] See Preface to Whiston's Mos. Chorenensis, p. v.

[4] It has been often remarked, that the names of objects are in fact in almost every instance adjectives, being derived from the quality which the object embodies.

[5] *Arvand* does not occur in Zend as the name of a river, but it is found in the Pazend hymn to the Amshaspands. See Anquetil's Zend Avesta, tom. II., p. 78.

[6] Burnouf has some elaborate remarks on the etymology of *Arvand*, in the Yaçna, p. 248, and he discusses the connexion between *Arvand* and *Arg*, in his notes to the same work, p. 181; but the evidence of Hamzeh, an excellent Persian scholar, who lived at the end of the fourth century of the Hijreh, and whom I quote from Yákút's Lex., *in voce Dijleh*, is conclusive against Burnouf's attempted iden-

Under the head *'Ufrátauvá,* I have noted the important inference to be drawn from our finding the names of the two great rivers of Mesopotamia to be of genuine Arian etymology. An Arian must, I think, have preceded a Semitic colonization of *Shinár;* and the antiquity of the primitive colonists may be judged of from the fact of the vernacular *Tigra* having been corrupted by their successors to *Dekel,* as early as the time of Moses. Gesenius has availed himself of some apocryphal Zend and Pehlevi forms, which he writes *Tedsherem* and *Tedshera,* but which are certainly unknown as geographical titles in any part of the Zend Avesta, to distinguish the Greek Τίγρις and the Hebrew *Hiddekel* חִדֶּקֶל[1]. The latter he appears to regard as an independent title employed especially by the Jews, while he derives immediately from the spurious *Tedshera,* not only the Greek Τίγρις, but the Chaldee דִּגְלָא[2], the Syriac ܕܩܠܬ and the Arabic دجله; but this is certainly a false distinction. Most other critics are agreed that the initial syllable in *Hiddekel* is a redundant prefix[3], and that the form which remains after the elision of this prefix is identical with the modern *Dijleh.* The change, indeed, from *Tigra* to *Dikel* or *Dijleh,* is in perfect accordance with the Semitic usage of expressing Arian names, and it dates probably from the first Semitic occupation of *Shinár.* Pliny, as it is well known, has preserved the double form of *Tigris* and *Diglito* as applying to the same river, and I may add,

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tification of the *Arg* of the Bun Dehesh with the Jaxartes. It is curious, at the same time, that I find in my copy of the Bun Dehesh, which is a very correct manuscript, the name of the river in question invariably written *Arvand,* and not *Arg;* the latter, indeed, which is the uniform orthography employed by Anquetil, being, I suspect, the Parsi corruption of the Pehlevi and Pazend term. This latter form, still further altered to *Arang,* is used as I have said by Hamzeh, while Firdousí, (Ed. Mac., tom. I., p. 39), in speaking of the Tigris, continues to employ the old orthography of اروند *Arvand.* There is a good note on the *Arg rúd* of the Bun Dehesh, in Sprenger's Massoudi, tom. I., p. 243.

[1] See Gesenius' Lex., Eng. Ed., p. 321.

[2] Onkelos and Jonathan write דיגלת, exactly like the Arab. دجلة.

[3] Gesenius considers the ח as a peculiar Hebrew prefix; while Morinus regards it as a radical, which was frequently elided by the Chaldees and Syrians. All the Greek and Latin authorities regarding the derivation and meaning of the name are collected by Morinus in his Treatise, p. 25, prefixed to Bochart's Phaleg.

that although *Dijleh* has remained in use amongst the inhabitants of Mesopotamia to the present day, that the name had been subjected under the Sassanians to a still further corruption is evident from its being compared by Hamzeh with the Pehlevi forms of ديلذه or ديلذا *Dildha* or *Dildhá*[1].

𐎫𐎡𐎥𐎼𐎧𐎢𐎭𐎠 TIGRAKHUDÁ, [Inscrip. No. 6, l. 26, p. 294,] *Tigricolæ*. An epithet applied in the Inscription of Nakhsh-i-Rustam to the western division of the Persian Sacæ, and referring, doubtless, to their habitat on the Upper Tigris. I have been unable at the same time to find any correspondent for *khudá*, either in Sanskrit, Zend, or Persian, and suppose the term accordingly, as an affix of locality, to have been adopted by the tribe from their own vernacular Scythic[2]. Whether the *Saká Tigrakhudá* are to be referred ethnographically to that powerful body of Scyths who held possession of Media for twenty-eight years during the reign of Cyaxares, and who ever after, in classical history, are associated or confounded with the Medes and Cadusians[3], or whether they may not rather represent the more ancient Chasdim or Chaldæans, whose Scythic origin has been so frequently surmised, I shall consider in another place; but, nevertheless, I cannot avoid noticing at present such few points of evidence as we possess, for establishing the geographical identity of the colony on the Tigris. That *Tigrakhudá*, then, is an epithet, applying particularly to this division of the Sacæ, rather than the title of an independent country, is shown by the employment of the relative particle, which, although omitted in the Persian, is preserved in the Median intermediately between the names[1], and that it must possess a geographical import, a circumstance which is indicated by its appropriate juxtaposition in the list of Satrapies with the titles of Babylon and Assyria, is confirmed, I think, by our finding the name of the Tigris, under its own proper form, employed to illustrate the expedition which was undertaken by Darius in person against the tribe in question, and which is recorded in the mutilated supplementary 5th Column at Behistun[2].

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[1] **Yákút, in the Mo'ejem, (*in voc.* دجلة and دجيل) quoting from Hamzeh, gives the Pehlevi forms as the originals of the Arabic *Dijleh*, but they do not occur in the Bun Dehesh, nor, indeed, have I met with them in any other author.**

[2] **The Median exactly reproduces the Persian orthography of this name, but it is impossible to draw any argument therefrom as to the etymon of the title. The Babylonian form of the name is unfortunately too much mutilated to be legible.**

[3] **There is a curious paper by Freret, in the Mem. de l'Académie, tom. X., p. 679, (12mo Edit.,) in which he endeavours to prove the Sacæ and Cadusii of Xenophon to have inhabited Babylonia.**

There is also another very important circumstance which throws a light upon this interesting colony. Herodotus particularly notices the high cap of the Sacæ[3]; upon the triumphal tablet at Behistun, the Scythian leader, Sakukha, is thus distinguished by the national head-dress[4]. We may, I think, indeed presume, that wherever we find this peculiar conical cap, the Scythic race is depicted, and it becomes accordingly of the highest interest to observe that on the sculptured slabs of Nimrud, the high-capped warriors are apparently exhibited under two distinct social phases. On the outer walls, which seem to have been constructed out of the debris of some prior edifice[5], they are represented as vanquished enemies. In the interior of the palace, where the sculpture may be supposed to be of a later date, they appear as the triumphant followers of the king. The inference then is obvious, that the southern capital of Assyria was at some period or other reduced by the Scythians, and that it remained for a considerable time in their hands; and if we were to follow exclusively the authority of Herodotus, we might be induced to assign this historical episode to the above-mentioned interval of twenty-eight years in the reign of Cyaxares, during which the Sacæ held the Medes and Assyrians in subjection, and during which they penetrated into Palestine and founded the city of Scythopolis[1]. Without pursuing this subject however farther at present, I will merely add, that the city in question retained the title of Σακάδα, evidently from its Scythic occupants, as late as the time of Ptolemy[2], and that at whatever period a Scythic superseded a Semitic rule in Assyria, there can be but little doubt that the high-capped warriors of the Nimrud marbles represent the *Saká Tigrakhudá* of the Inscriptions.

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[1] This Median construction, indeed, is particularly remarkable, for it is so unusual in Persian to employ an isolated noun and adjective in apposition, that I should not otherwise have ventured to connect the names.

[2] Westergaard on the contrary, translates *Tigrakhudá*, "Lords of the arrow" or "archers," having in view apparently the analogous names of the *Sarancæ* (from *Saran*, "the moon" or "a bow," Mongol,) the *Comani* (from the Pers. کمان, "a bow") or "the nation of the archers," by which title the Armenian geographer Vartan designates the Turks.—See St. Martin's Armenia, tom. II., p. 439.

[3] The words of Herod. are, *Σάκαι δὲ οἱ Σκύθαι περὶ μὲν τῆσι κεφαλῆσι κυρβασίας ἐς ὀξὺ ἀπιγμένας ὀρθὰς εἶχον πεπηγυίας.* See lib. VII., c. 64.

[4] He is the only figure on the rock, it must be remembered, who has the conical or high-pointed cap.

[5] This is rendered probable by the circumstance of the blocks being laid one upon the other to form a wall, without any reference to the continuity or even the direction of the sculpture.

𐎫𐎢𐎶𐎠

Taumá, [Col. I., l. 8, p. 196,] *Genus.*

Taumáyá, (gen.,) [Col. I., l. 9, p. 197, l. 28, p. 200,] *Generis.*

Taumáyá, (abl.,) [Col. I., line 61, 62, p. 204,] *Genere.*

Taumáyá, (locat.,) [Col. I., l. 45, p. 203,] *Genere.*

Taumá is a feminine noun formed with the *unadi* affix in *ma*, and with conversion of the radical vowel, from the root *tu*, which is probably identical with the Sanskrit तु, signifying "to thrive" or "increase[3]." The inherent aspirative power of the vowel *u* has produced the developements of 𐭲𐭥𐭧𐭬𐭪 *tuhmak*, in Pehlevi, 𐬙𐬀𐬊𐬑𐬨𐬀 *taokhma*, ("an offshoot,") in Zend, and تخم *tukhm*, in Persian, which although properly signifying "seed," is used to denote "a race" or "family," precisely in the same manner as the Cuneiform *taumá*. I strongly suspect, also, that the Latin *s-temma* applied to "a line" or "pedigree," is of cognate origin, for it appears impossible to derive that meaning from the Greek *στέφειν*, "to crown[1]". Anquetil, it must be remembered, everywhere translates 𐬙𐬀𐬑𐬨𐬀 *takhma*, by "race" or "seed," identifying it evidently with the Persian *tukhm*, but M. Burnouf has well distinguished between the Zend *takhma* and *taokhma*, showing that the one is an adjective signifying "strong," and that the other, which is of rare occurrence, and which he translates "rejeton," must be derived from a different root[2]. With the latter, no doubt then, is to be compared the Cuneiform *taumá;* but if, as I have before suggested[3], the same element is to be found in the Greek names of Τεριτούχμης, Ἀρτόχμης, &c., the developement of the guttural will be shown to be extremely ancient, and may perhaps support the theory of M. Burnouf, that the Zend and Persepolitan were co-existent languages[4].

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[1] See Joseph. Ant. i. 27; 2 Maccab. xii. 29, &c. Herodotus in his brief account of the period of the Scythic supremacy (lib. I., c. 105 and 106,) evidently supposes the tribe in question to have been in possession of Nineveh after the defeat of Cyaxares, and to have again lost that city to the Medes; but this is not admitted by Clinton and the modern school of chronology. The great objection to regarding the Palace of Nimrud as a *boná fide* Scythic edifice, is in the close resemblance of the inscriptions to those of the Achæmenian Babylonians, but I do not consider this difficulty to be insuperable.

[2] Lib. VI., c. 1.

[3] In former passages I have derived *taumá* from the Sautra root तव्, which has produced the तविषः "strength," of the Vedas, the Pers. توان, توانا, &c., denoting "ability;" but I now think that तु, which is also a Sautra root, both orthographically and etymologically offers a preferable explanation; for examples of similar derivations, see Wilkins, s. 867.

It is necessary, also, that I should make a few observations on the inflexions. Under the heads *Athurá* and *Arbirá*, I have proposed to compare *áyá*, as the locative case-ending of the old Persian, with the primitive आयाः of the Vedas, rather than with the corrupted आयां of the classical Sanskrit[5]. The same termination for the genitive of a feminine theme in long *á*, unquestionably stands also for *áyás*, which by a law of orthography becomes *áo* in Zend, with the shortening of the class vowel before the connecting *y*, (compare जिह्वायाः = 𐬵𐬌𐬰𐬎𐬎𐬀𐬌𐬌𐬃[6];) but it is not so easy to determine whether *taumáyá*, in the ablative, may stand for *taumáyát* or *taumáyás*. Professor Bopp has certainly shown good ground for supposing the primitive and universal sign of the ablative to have been a dental[1], and *taumáyá*, therefore, may be as well compared with a form like the Zend 𐬛𐬀𐬵𐬨𐬀𐬌𐬌𐬁𐬝 *dahmayát*, as with the शिवायाः of the classical Sanskrit; yet, on the other hand, as we have in the inscriptions the termination in *aush* for the genitive and ablative of masc. themes in *u*[2], exactly answering to the Sanskrit ओः, and opposed to the Zend distinction between *èus* and *aót* (or *èut*[3]) for the corresponding cases, it is safer, I think, to believe that the corruption of the ablative dental to a sibilant under certain conditions had taken place previously to the separation of the old Persian from the Sanskrit stock; and thus, although I compare the masc. abl. *kárá* with *kárát*, I prefer regarding the feminine *taumáyá* as a contraction of *taumáyás*.

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[1] This however is the derivation usually given by etymologists, who compare the Latin *stemma* with the Greek *στέμμα*.

[2] See Yaçna, p. 441, Note 296.

[3] Under the head *Chitratakhma*.

[4] This is assumed generally by Burnouf throughout his Commentary on the Yaçna as an established fact.

[5] See the reference before given to Bopp's Comp. Gr., Eng. Ed., Note to p. 215.

[6] See Bopp's Comp. Gr., s. 192, and the list of genitives in page 210, where he compares also the Greek and Latin feminines *χώρᾱς* and *terrās*.

𐎬 t (*with* u).

𐎬𐎢𐎺𐎶

TUVAM, [Col. IV., l. 37, p. 245, l. 41, p. 246, l. 67 and 70, p. 253,] *Tu.*

THUVÁM, [Col. IV., l. 43, p. 246, l. 53, p. 250, l. 74, p. 254, &c.,] *Te.*

TAIYA, [Col. IV., l. 58, p. 251, ls. 75, 76, p. 255,] } *Tibi.*
TAYA, Col. IV., l. 58, p. 251, l. 79, p. 256,] }

The true pronominal base of the 2nd person in the language of the inscriptions, as in all others of the same family, is *tu*, and in the nom. sing. it is combined with the so-called neuter termination in *am*, which also occurs in the Cuneiform pronouns *adam*,

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[1] For a full examination of the ablative case-sign *t*, which is preserved universally in Zend, and occasionally in Sanskrit, see Comp. Gr., from s. 179 to s. 184. The *d* of the old Latin is a cognate form.

[2] Compare the gen. *Kuraush* and the abl. *Bábiraush*. There is no example in the inscriptions of the abl. of a theme in *i*, but the case-ending would doubtless be *aish*, like the gen. The only real difficulty with regard to the Cuneiform abl. arises from the term *Parthuviyata*, which I shall examine in its proper alphabetical place.

[3] Burnouf does not admit the Zend abl. in *aót* for themes in *u*; he considers the true case-ending to be *èut*, which certainly occurs in *mainyèut*. Whichever be the true form, however, the distinction between the abl. dental and the gen. sibilant will be equally marked. See Yaçna, Notes et Eclair., p. 8, foot-note 16.

vayam, *iyam*, &c., and which is of an equally extensive application in Zend and Sanskrit[1]. *Tuvam*, therefore, is for *tu*+*am*, and the 𐎹 is merely employed to connect the dissimilar vowels. The corresponding forms are in Sanskrit त्वं, in Zend 𐬙𐬏𐬨 *túm*, and in Bœotian Greek τούν.

In the accusative *thuvám*, on the other hand, the base is *thwa*, answering to the Sanskrit त्व, which, as Bopp has remarked, is the theme of the oblique cases[2], and the 𐎺, therefore, can only be interposed in the old Persian for the sake of euphony, and to avoid a compound articulation. The termination in *ám*, also, is the accusative case-ending in *am*, coalescing with the short *a* of the base[3]. Compare the Sans. त्वां, Zend 𐬚𐬡𐬃𐬨 *thwām*, &c.

Taiya and *Taya* are used indifferently in the inscriptions for the suffix of the 2nd person. They exactly answer to the Sans. ते and Zend 𐬙𐬈, and are, I think, equally correct orthographics, the *y* in *taiya* being used to connect the *i* and *a*, and in *taya* being the direct substitute of the former vowel[4]. The forms of *mé*, *té*, *sé*, &c., are, according to Bopp, in their primary condition locatives, (*té* being a contraction of *twé*, for *twai*), with which corresponds the Zend 𐬚𐬡𐬋𐬌 *thwói*), and it is owing to a grammatical artifice that they are substituted for datives[5]. In the few examples which occur in the inscriptions of *taiya* and *taya*, they are certainly, as in Sanskrit, used with a dative signification only; but judging from the analogous employment of the other personal suffixes *maiya* and *shaiya*, as well as from the actual application of the Zend 𐬙𐬉, I believe that they would with equal propriety represent the genitive and instrumental cases, and that as a genitive they might even replace the possessive pronoun.

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[1] Compare *aham*, "I," *svayam*, "self," *ayam*, "this," *vayam*, "we," *yuyam*, "ye," &c.

[2] See Comp. Gr., s. 326.

[3] As *má* and *twá* are used in Sans. equally with *mám* and *twám*, Bopp has suggested that the vowel has been lengthened to compensate for the rejection of the *m*, and that the abbreviated *má* has afterwards reacted on the more complete *mám*, and imparted to it the newly acquired quantity. See Comp. Gr., s. 326.

[4] *Tăi* is the exact orthographical equivalent of *té*, but the *i* cannot be used as a terminal in the old Persian, and hence the more developed form of *taiya*.

[5] See Comp. Gr., s. 329. Compare also with *mé*, *té*, *sé*, the Latin datives, *mi-hi*, *ti-bi*, *si-bi*.

It is sufficiently remarkable, that there is not a single example in the inscriptions of the employment of the pronoun of the 2nd person in the plural number, although the object of address in more cases than one, is certainly a multitude, rather than an individual[1]. Nevertheless, I cannot, on this negative evidence, suppose the language to have been deficient in a correspondent for युयं or 𐬫𐬏𐬲𐬆𐬨 *yújhĕm*, "ye." It is more probable, as the admonition or declaration always proceeds from the monarch, that the singular is used for the plural, to mark the inferiority of the parties addressed; and in the event of an inscription being ever found in which the king may address himself directly to the Gods, I should thus expect to find the pronoun in the plural number.

Under the head of *adam*, I have cursorily noticed the connexion which is shown by the pronoun of the 1st person to have existed between the early languages of the Arian and Semitic family. This connexion, however, is even more clearly marked in comparing the various terms employed to express the pronoun of the 2nd person. The true and universal sign of the 2nd person is *t;* in the Arian languages the dental has been united to the vowel *u,* and we have thus, Sanskrit *Tu-am* (त्वं *Twam,*) Zend *Túm;* old Pers. *Tuvam;* modern Pers. تو *tu;* Greek *τύ;* Latin *tu;* Goth. "thu;" Germ. "du;" Eng. "thou," &c. In the Semitic languages on the other hand, the article *an,* which is optionally used in the Babylonian, and which unquestionably performs the same grammatical function[2] as the suffixed *am* of the Sanskrit, Cuneiform, and Zend, (compare *twam, tuvam,* and *túm,*) has been everywhere prefixed to the dental base, and the terminal vowels have been modified to admit of a distinction of gender. The Hebrew masc. אַתָּה; fem. אַתְּ (or properly אַתִּי,) no doubt, therefore, are contracted from *an-ta* and *an-ti;* as we have the Arab. m. أَنْتَ; f. أَنْتِ; Copt. m. ⲚⲐⲞⲔ; f. ⲚⲐⲞ; Æthiopic, m. አንተ፡; f. አንቲ፡; and Syriac, with the dormant *n*, m. ܐܢܬ; f. ܐܢܬܝ[1]. The same pronominal dental occurs also in the 2nd pers. of all Semitic verbs, either prefixed or suffixed, and is likewise of a very general employment for a similar purpose throughout the Arian family of languages. Wherever, indeed, we have a sibilant in the termination of the 2nd pers. sing. of verbs in Sanskrit, Greek, and Latin, it must be considered a degradation of the primitive dental, (compare Gr. τύ or σύ,) and of course the aspirate of the Zend and Cuneiform in corresponding terms, is a still later orthographical corruption[2].

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[1] See particularly the address to the Persian race at Nakhsh-i-Rustam, (Ins. No. 6, l. 56,) where although *martiyá,* "the men," be used in the plur. vocative, the pronoun of the 2nd pers. (in *hauvataiya*), together with the verbs which form the complement of the phrase, are all placed in the sing.

[2] Bopp observes, (Comp. Gr., s. 348,) "That the pronouns in general are so strongly and vividly personified by themselves, that they are not in need of a very energetic and animated sign of personality; for which reason, although *aham, twam,* &c., have a termination, it is not that of the usual nominative, but they appear as neuters in the mere objective or accusative garb." I suspect, however, this so-called neuter termination to be absolutely identical with the prefixed Semitic article.

𐎰 th.

𐎰𐎣𐎫𐎠 THAKATÁ, [Behistun, Passim,] *Tunc. Thakatá* must be compared with the Sanskrit तदा, with this difference however, that the former is derived from the compound pronoun तक[3], rather than from the simple base *ta*, (neut. तद्,) and that, as the Cuneiform *dá* represents the old Sanskrit locative suffix in ह, (compare *idá*, "here," for इह, *hadá* for सह, *avadá*, "there," &c.), the suffix in दा, which is used in Sanskrit to form adverbs of time, is necessarily in the inscriptions converted to *tá*. *Thakatá* is properly the correlative of *yátá*, which again must be compared with यदा, but it is generally used in the inscriptions as a mere demonstrative adverb of time, referring to a preceding date. Its resemblance to the Latin *tunc* is, I think, in some degree accidental, for the adverbs *tunc* and *nunc* being derived from the pronominal bases *tu* and *nu*, the guttural terminations of those words must express the idea of time[1]; whereas the temporal application being denoted in old Persian by the suffix in *tá*, the *ka* in *thakatá* can only be explained as the pleonastic कन् which also occurs in तक.

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[1] I take these Semitic forms from Gesenius Lex., (Eng. Ed., p. 116,) who has compared the dental bases, but who has failed to recognize the prefixed article, (which, however, occurs in the sing. and plur. of all Semitic pronouns of the 1st and 2nd pers.), or to identify it with the suffixed *am* of the Sanskrit and Zend.

[2] It must be remembered, however, that the application of the dental to the 2nd person is secondary, not primitive, for in its original condition, as a base, it is a demonstrative. In the derivation of the sibilant, (which in the Turkish languages is universally applied to the 2nd pers.) from the demonstrative dental, I follow Gesenius. See his note to אֲשֶׁר in the Hebrew Lexicon.

[3] The common use of the suffix *ka* in Sanskrit is to form a possessive, (comp. *mámaka*, "meus," *tavaka*, "tuus," and the Vedic *asmaka, yushmaka,* &c.,) but Wilson defines the suffix in *taka* as a pleonasm; *ka* as a possessive, is no doubt, the original of the Hindustani *ká, kí, ké,* and is also cognate with the gen. case-ending in Turkish.

I will merely add, that the substitution of the Cuneiform *tha* for the Sans. त, exhibits the orthographical process by which, as I have before observed, the demonstrative dental ultimately subsides in many cases to a sibilant.

𐎰 𐎫 𐎦 𐎢 𐏁 THATAGUSH, [Col. I., l. 17, p. 197,] *Sattagydia.* The name of a Satrapy of Eastern Persia, which from its being mentioned in four different geographical lists between Khárism and Arachosia, between Arachosia and Gadára, between the Sacæ and Arachosia, and between Margiana and the Sacæ[2], may be inferred to have included the whole extent of the Paropamisan mountains; being bounded by Candahar on the south, by Cabul on the east, by the valley of the Oxus on the north, and by Merv and Herát on the west. From the circumstance, moreover, of Margush, or Margiana, being everywhere omitted in the list of Satrapies, while a revolt, which in the descriptive part of the Behistun record, is especially referred to that province, is made in another passage to include the inhabitants of Margush, Thatagush, and Saka[1], I should suppose the countries of Merv and of the Paropamisus to have been anciently very closely connected; the former, indeed, as far as political government was concerned, being dependent on the latter. There can be little doubt either, but that the Σατταγύδαι of Herodotus, who are classed in his seventh Satrapy with the Gandarii, the Dadicæ, and the Aparytæ, represent the inhabitants of Thatagush, and as the Dadicæ in another passage of the same author are associated with the Gandarii in a common command, the latter, as I have before shown, dwelling on the banks of the Indus, there is additional reason for believing the province of Thatagush, which is mentioned in the inscriptions, to have extended over the entire mountain range[2]. It is at the same time sufficiently singular that, while the geographical notices both of the Vendidad and of the Bun Dehesh, point to this particular country as the high place of the ancient Zoroastrians[3], the name of Thatagush should still admit of so very little direct, or even conjectural illustration. The Cuneiform 𐏃 being a regular correspondent for the Devanagari श, the title may be presumed to be identical with the Sanskrit शतगुः, "possessed of a hundred cows[4]," and to have been given to the country in consequence of the abundance of horned-cattle which it pastured; but with the exception of the solitary notice of the Σατταγύδαι in Herodotus, and the possible allusion to the same people in the Catace of the Peutingerian Tables, which is placed to the north of Drangiana, I know not of a single passage in Greek or Latin authors which can be supposed to preserve a trace of the ancient name. About the period, indeed, of the extinction of the Achæmenian monarchy, a tide of immigration appears to have set in from the eastward, which continued for many centuries in a series of waves to overflow the Paropamisan mountains, and which, as it discharged its shoals of population upon Eastern Persia, along the valleys of the rivers descending from the great range, obliterated the old territorial and ethnic land-marks, and caused the nomenclature of each tract to vary according to the shifting footsteps of the tribes. The Dadicæ of Herodotus were perhaps among the earliest of the immigrants. Pressed upon by the Sacæ, they followed along the course of the Helmand, Heri-rúd, and Murgh-áb, had reached the skirts of the mountains in the time of Ptolemy, who places Tatacene between Aria and Drangiana, and were subsequently distributed over the plains as Táts and Tájiks[1]. The Sacæ in the same way, who were their successors, had given the name of Σακαστηνὴ in the time of Isidore to the *Thatagush* of the inscriptions, but shortly afterwards they themselves were expelled by fresh colonists from the mountains, and permanently settled in Sagastán or Seistán, on the lower Helmand[2]. I will not pretend at present to trace the steps of the multitudinous hordes who followed; the Ζαόροι, Ἴωροι, Κοζολοι, Κορσοι, and the hundred tribes who are mentioned by Chinese, Arabic, and Armenian authors[3];

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[1] Bopp, although he explains the ablative locative adverbs, *hinc, istinc, illinc,* &c., omits to notice the suffix of time in *nunc* and *tunc*. This termination, however, is no doubt identical with *νίκα* in the Gr. correlatives *πη-νίκα, τη-νίκα, ἡ-νίκα,* and may be compared also with the endings in *donec, donicum*. See Comp. Gr., ss. 352 and 424.

[2] See Ins. No. 4, par. 2, Ins. No. 6, par. 3, and Beh. Col. I., par. 6, and Col. II., par. 2.

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[1] Compare Beh. Col. III., par. 3, with Col. II., par. 2.

[2] Compare lib. III., c. 91, with lib. VII., c. 66; Rennell (Geog. of Her., vol. I., p. 390,) would confine this Satrapy to Margiana and the surrounding districts, but he was misled by his ignorance of the true position of the Gandarii; he does not attempt to identify the Sattagydæ.

[3] The province of Thatagush is probably represented in the Vendidad by Haétumat, being the region watered by the Helmand (or Etymander) and its tributaries; but I cannot venture to compare the names, notwithstanding that *th* is a legitimate correspondent for ह, (comp. *mathishta* and महिष्ठ), and that the Median does actually employ an aspirate instead of a dental in expressing the Persian *Thatagush*. I entirely approve of Burnouf's analysis and illustration of Haétumat. See Yaçna, Notes et Ec., p. 93, sqq. The Paropamisan range in the Bun Dehesh is Mount Arparsín.

[4] Wilson compares Satgerhi, but doubtingly, (see As. Res., vol. XV., p. 104.) If the Sátacas of Wilford (As. Res., vol. VIII., p. 340,) be really found in a Sanskrit geographical series, the assimilation of the name to the Cuneiform Thatagush is probable.

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[1] The Tájiks are usually identified with the Dahæ, but I think wrongly. Throughout Eastern Persia, Tát and Tájik are synonymous terms applied to the agricultural peasantry in contradistinction to the pastoral and foreign nomades, and it is, I think, therefore, a fair induction to refer them to the Δαδίκαι, who colonized Τατακήνη: see Ptol., l. 6, c. 19. In Chinese history, indeed, a distinction is recognized between the Tahia or Dahæ and the Taio-chi or Tájiks.

[2] The Σακαστηνὴ of Isidore, it must be remembered, is distinguished from Drangiana, and cannot therefore represent the Sagastán of Persian history. Its title of Πραιτακήνη, also, necessarily confines it to the mountains, and the names of several of its towns are, I believe, to be recognized in Oriental geography among the dependencies of Ghúr.

[3] The Zaori and Iori are mentioned by Dionysius in his Bassarica, l. 26, v. 166, and perhaps the Ξούθοι of the same author may be referred to the inhabitants of Thatagush. I take the names of Kozol and Kors from the coins of Kadaphes and Kadphises; Khojeristán, or the country of the Kozols, is mentioned by Mos. Chor., and is the Khujestán of the Bun Dehesh. The name however is now lost, as is also that of Ghurshistán, but the positions on the Upper Murgháb and Helmand may be verified from the notices of the Arab geographers. I take this opportunity of remarking, that while Sanskrit and Chinese authorities have

that they were in many instances numerically strong, and of some political weight, may be inferred from the traces they have left of their names in Zabulistán, Khorassán (anciently Khoristán), Khojeristán, Ghurshistán, &c., but their ethnographical history is involved in much obscurity, and its discussion would be foreign moreover to the present argument, which merely aims at explaining the reason of the disappearance of the title of Thatagush from ancient as well as modern geography.

𐎰 𐎭 𐎹 THADAYA, [Ins. No. 6, l. 58, p. 310,] (*Ne*) *pereat.* I suppose the root *thad* to be identical with the Sans. शद्, "to perish," but if this assimilation be admitted we must consider the verb to be conjugated in the old Persian according to the tenth class, instead of following the first and sixth classes as in Sanskrit, for there can be no doubt but that the termination in *aya* is the conjugational suffix. I have already more than once alluded to the distinction between the suffixes in *iya* and *aya*, the one being employed for the fourth and the other for the tenth class; and I may add, in reference to *thadaya*, that the rule in Sanskrit which elongated the radical vowel *a* in the special tenses of roots of the latter class is not of universal application, and that *thad*, accordingly, may be compared with the Sanskrit conjugation of such roots as भक्ष्, "to eat;" कथ्, "to tell; गण्, "to count;" रह्, "to leave;" गद्, "to thunder, &c., in all of which the short *a* retains its primitive quantity throughout the special tenses. In *thadaya*, then, for *thadayat*, I suppose that we have the 3rd pers. sing. of the act. imperf. of *thad*, conjugated with the suffix in *aya*, and that the temporal augment is dropped after the interdictory particle *má*, in order to give the meaning of dissuasion without reference to time; *má thadaya* signifying "let it not perish," as I have already explained *má tarsam* to mean "let me not fear[1]."

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been exhausted in the illustration of Arianian ethnography, Pehlevi, Armenian, and Arabic sources of evidence have been almost wholly neglected; yet the Bun Dehesh, Moses of Chorene, and the early Arabs have the most valuable notices, and their rigid examination is indispensable to a complete enquiry.

[1] There is a difficulty however with regard to voice; Westergaard observes, that शद् is conjugated in the middle voice in the special tenses, and in the active

𐎰𐎼𐎭 THRAD(A), [Col. IV., l. 4, 5, p. 240, l. 41, p. 246, l. 45, p. 247, l. 52, p. 249, l. 60, p. 252,] *Perfectio.* In the notes appended to the second paragraph of the fourth column at Behistun, I have adverted to the extreme difficulty of rendering the phrase *hamahyáyá thrada*, so as to reconcile with its application to the context, the etymological import of the terms, and their various conditions of grammatical employment; and after much further consideration, and with the improved acquaintance with the old Persian language which I have acquired in compiling the present Vocabulary, I still find myself as incompetent as ever to deal with this obscure expression. As the Cuneiform 𐎰 replaces the palatal sibilant and the aspirate as well as the dental, *thrad(a)* might perhaps be orthographically compared with शरद्, "the autumn," or श्रत्!, the particle of belief, or even with हृद्, "the mind," but I cannot obtain a suitable meaning from any of these equivalents, and I am obliged therefore to fall back upon the very doubtful derivation which I have before given from त्रद्, "to do" or "perform," conjecturing the name, which may signify "performance," to be a neuter in silent *d*, following the ninth class of the eighth declension of Wilkins[1].

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in all the others, (Radices, p. 177,) and the signification moreover of *thadaya* in this passage is reflective and not transitive; but *asadayat* will represent in Sanskrit neither an imperfect nor an aorist in the middle voice, and I am doubtful therefore if we may not rather have a passive aorist, *thad(a)ya* being for *sadi*, as I shall presently show *athahya* in the same tense to be used for *asansi*. The signification also of "let it not be lost," would be equally applicable with "let it not perish."

[1] I was long inclined to translate *hamahyáyá thrada*, "true in every thing," supposing *thrada* to be the connecting orthographical link between "truth," and श्रत्, a term, which by another modification of the initial has also given rise to the Latin *cred-o;* but I found the grammatical application in some passages to present an insuperable difficulty. Another conjecture which has occurred to me is, that the allusion may be to the tri-lingual writing, *thrada* standing for त्रेधा, "in three ways;" but this explanation, also, I have on due consideration rejected. The Devanagari त्र *tra*, which occurs in त्रद्, is, as we know, generally represented in the inscriptions by 𐏂, but still the reading of *Mithra* and *Khshathrita* shows us that the Zend law of aspiration was also sometimes acknowledged, and there is no orthographical difficulty therefore' in comparing 𐎰𐎼𐎭 with त्रद्.

If this explanation, however, (which is, I confess, to me anything but satisfactory) be admitted, we must of course read *thrad* instead of *thrada*, both in the nominative and accusative case, supposing the silent *d* to be preserved as a terminal where it is a radical letter, (compare also the nominatives *kauf* and *daraug*); and in Col. IV., line 45, where *thrada* would appear to be a genitive for *thradas*, we must further believe the old Persian theme to have differed from the Sanskrit in retaining the sonant dental in the oblique cases instead of converting it to a surd of the same class. I have so little confidence at the same time in the meaning which I have thus given to *hamahyáyá thrad*(*a*), that I will abstain from any further attempt at illustration.

𐎰𐎿𐎫𐎴𐎡𐎹 THASTANIYA, [Col. I., l. 53, 54, p. 204,] *Stans, sistens.* I have no great hesitation in identifying this word as the present participle, or the present gerund of a root answering to the Sanskrit ष्ठा, the reduplicate letter, which in Sanskrit is the dental *t*, in Latin a sibilant, and in Greek and Zend an aspirate, (compare तिष्ठामि *sisto*, *ἵστημι*, and 𐬵𐬌𐬱𐬙𐬁𐬨𐬌) being represented by the Cuneiform 𐎰, and thus supplying an important link in the chain of orthographical mutation. But, although, according to this explanation, the *thastaniya* of the inscriptions will be intermediate between the Sanskrit तिष्ठन् and the Latin *sistens*, it exhibits a purer form than is found in any of the cognate languages, in so far as it preserves unchanged the vowel of the reduplicate syllable[1]. I have already noticed the peculiar ending of the words which represent the present participle in the old Persian, under the head *Chartaniya*, and I shall submit any observations that may be necessary regarding the employment of the root, when I come to consider the substantive *stánam*. It only remains therefore to add, that as the verbal formations in *aniya* are used in almost every instance in the inscriptions without the support of the substantive verb, they may perhaps be considered as independent gerunds of present time, rather than as *bonâ fide* participles.

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[1] Bopp (Comp. Gr., Eng. Ed., vol. I., p. 111,) assumes that the Sans. *tishthámi* is a degradation of a primitive *tasthámi*, and he explains the substitution of *i* for *a*, "on the ground that the reduplicative syllable, which is seeking generally for relief from weight, and therefore converting long into short vowels, may not mix up the heaviest among the short vowels with the weight derived from position." See Comp. Gr., s. 482, and for further remarks, s. 508.

𐎰 𐏃 **Thah.** A root which is certainly identical with the Sanskrit शस्, and the Zend 𐬯𐬀𐬢𐬵, "to say," and which by the strengthening of the aspirate to a guttural, (a change that occurs even in the Zend derivatives) has produced the Persian سخن *sukhn*, "speech;" the Germ. *sagen;* Scandinavian *saga;* Eng. "sing," "song[1]," &c. The verb occurs in the inscriptions under the following forms:—

Thátiya, 3rd pers. sing. act. imperf. [passim,] *Dicit.*
Athaham, 1st pers. sing. act. imperf. [passim,] *Dixi.*
Athaha, 3rd pers. sing. act. imperf. [passim,] *Dixit.*
Thahyámahya, 1st pers. plur. pres. passive, [Col. I., l. 7, p. 196,] *Appellamur.*
Athahya, 3rd pers. sing. pass. aorist, [Col. I., l. 20, p. 198, l. 23, 24, p. 199,] *Dictum est.*
Thá - - - - - - (?) [Col. IV., l. 49, p. 247,] - - - - - - (?)
Tháh - - - - - (?) [Col. IV., l. 58, p. 251,] *Commemoraberis?*

Thátiya for the 3rd pers. sing. of the act. present is undoubtedly an irregular form, so irregular indeed, that notwithstanding the uniform applicability of the meaning, "he says," we might still doubt its identity, did we not find that the Median translations at Behistun, substituting the present for the past, make use very frequently of a common term to express the Persian *thátiya* and *athaha*. Under what particular process the radical *h* has been elided in the Cuneiform *thátiya*, I am unable to guess, but it is certainly owing to this elision that the *a* has been elongated (*tha+atiya* becoming *thátiya*); for the verb is of the first class, and I do not believe any other example is to be found of such an essential deviation from Sanskrit orthography[1].

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[1] The usual Sanskrit form is शंस्, and Wilson admits the signification of "speaking," only when the root is preceded by आङ्. Westergaard, however, gives many examples of शंस्, with the meaning of "telling" or "speaking," (see Rad. Ling. Sans., p. 312,) and Burnouf comparing 𐬯𐬀𐬢𐬵, (which, however, is generally written 𐬯𐬀𐬥𐬵) with the Sans. शस्, simply translates the root by the French "dire." See Yaçna, p. 29, where the Zend 𐬯𐬀𐬥𐬖 *çagh*, is also referred to the same root. Further remarks on the roots शस् and शंस् are given by Burnouf in the Avant-propos to the Yaçna, p. 21.

Athaham and *athaha* for the 1st and 3rd persons singular of the act. imperf. are regularly formed, and represent the Sanskrit अशंसं and अशंसत्.

For the 1st pers. plur. of the present passive, *thahyámahaya* is, perhaps, a more correct orthography than *thahyámahya*, as it is hardly probable that the additional *a* which is pre-inserted before the terminal *i* in the primary forms of the middle and passive voices in Sanskrit, Zend, and Greek[2], should have lapsed in the language of the inscriptions; and orthographically, indeed, although 𐏃 𐎹 when it replaces स्य or सि, may be read with some confidence as *hya*[3], yet as the substitute of हे (*hé=hai*), it must necessarily, I think, be pronounced with the fuller form of *haya*. In comparing *thahyámah(a)ya*, however, with शंस्यामहे *śansyámahe*, the most interesting thing is to observe the close affinity of the Sanskrit and the old Persian, and their common distinction from the Zend and Greek; the *y* which is appended to the root is of course the passive characteristic, and the class-syllable *a*, upon which it opens, is elongated, according to Bopp, by the weight of the following *m*[4], but the personal termination *mahaya* or महे, it must be remembered, is not a primary but a secondary form[1], and hence the identity of the Cuneiform and Devanagari alphabetical power. Founding on the corresponding terminations, which are 𐬨𐬀𐬌𐬜𐬈 *maidhé,* in Zend, and *μεθα* in Greek, Professor Bopp, long ago, determined that the Sanskrit महे was a mutilation of मधे[2], and, although this is, I believe, the only instance in the inscriptions in which the Cuneiform 〈⋟〈 will be thus found to replace a primitive ध, yet the frequent examples of the converse mutation may be held to support his explanation[3]. At any rate, if the Sanskrit महे had been a primitive form, we could hardly by possibility have had the Cuneiform equivalent of *mahaya.* The Devanagari ह would in all likelihood have been represented by Y〈Y or ≻Y〈 or Y≻≻Y.

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[1] The elongation of the *a* is considered by Bopp in many cases to be equivalent to the *guna* of the other vowels, (*a+a* becoming *á* as *a+i* becomes *é* and *a+u* is equal to ओ), and this *guna* is found in the old Persian forms of the pres. tense of the first class, such as *gaubataiya*, "it is called," *vainataiya*, "it is seen," *tarsatiya*, "he fears;" but at the same time, as the Sanskrit does not lengthen the radical short *a* in roots of the first class, neither can I suppose such a rule to have applied in the language of the inscriptions; the lengthening of the radical *a* in certain roots of the fourth class in Sanskrit, appears to be owing to the weight of the following *m*. I allude to the examples given by Wilkins, s. 248.

[2] See Bopp's excellent observations on this subject, Comp. Gr., s. 466.

[3] As in the genitive case-ending of the first declension, and the termination of the 2nd pers. sing. of the pres. tense of verbs.

[4] Bopp's observation (s. 434) refers particularly to the elongation of the class-syllable *a* in the active voice, but is of course equally applicable to the middle and passive.

The term *athahya* certainly signifies "it was said," and as it cannot represent the imperfect अशंस्यत, (we have, indeed, an example of the regular passive imperfect in *akun(a)vayatá,*) I am obliged to explain it as the 3rd pers. of the aorist, notwithstanding that the radical vowel retains its quantity, and that in the similar aorist form of the passive voice, *adáriya,* the Sanskrit termination in *i* is replaced by *iya.* We must remember, indeed, that we are not without precedents, even in Sanskrit, for the retention of the short vowel in the passive aorist, (compare अजनि, "he was born," अवधि "he was killed[4],") and that, although the terminal इ is represented by *iya* after other consonants, owing to the repugnance of the old Persian to admit compound groupes, yet the aspirate possesses a peculiar aptitude for combination, and *hya* therefore is always used for सि in the 2nd person singular of the present tense of verbs[1]. I propose, accordingly, to compare *athahya* with अशंसि, which, although not in use, will admit of a possible formation.

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[1] While I thus willingly concede the originality of the passive ending in *mahaya,* I should still consider the active plur. termination of the 1st pers. in the possible term *thahámahya* to be *amahya,* for *asmasi,* the true and original form of the 1st. pers. plur. present tense of the substantive verb. See above under the head *Jadiyámiya.*

[2] Bopp ably illustrates this subject, Comp. Gr., s. 472; but I do not find any etymological explanation of the ending in मधे *madhé.*

[3] Generally, I think, in grammatical adjuncts, the dental is an older form than the aspirate, as in the adverbial suffix of place, and certainly in the 2nd pers. sing. of the imperat.; but on the other hand, *ad-am* for the pron. of the 1st pers. sing., is undoubtedly a later orthography than *ah-am,* and *daraya, dastayá* and *guda,* are also, it may be presumed, degradations of the Sanskrit forms हरि, हस्त, and गुह.

[4] See Wilkins, s. 601. These however are, I believe, the only examples

The imperfect word which appears to commence with 𐎰 𐎠 in line 49 of the 4th Col., at Behistun, is in all probability a derivative from the same root *thah*, which I am now considering, but the passage is too much mutilated, and the sense is too obscure to justify me in attempting its restoration[2]. I have less hesitation in completing the other imperfect word commencing with 𐎰 𐎠 𐏃 in line 58 of the same column, for the sense evidently requires a term signifying "thou shalt not be recorded," and *tháhyáhya*, as the 2nd pers. sing. subjunctive present of the passive would give that precise meaning[3]. At the same time, it may hardly be allowable to analyze a term for the orthography of which we are thus merely dependent on a conjectural restoration.

𐎰 𐎠 𐎡 𐎥 𐎼 𐏂 𐎡 𐏁 THÁIGARCHAISH, [Col. II., l. 46, 47, p. 220,] *Thegarsis*. The name of a month in the old Persian calendar, which here occurs as the gen. case of a masc. theme in *i*. As the Median employs an aspirate to express the

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which occur of such a formation in Sanskrit. In every other case the short *a* is elongated, and the other vowels are affected with the *vriddhi* in the pass. aorist.

[1] I may instance also the optional reading of *ahiyáyá* and *ahyáyá*, as a proof of the tendency of the letter *h* to coalesce immediately with the *y*.

[2] See the notes to clause 3, para. 8, Column IV. at Behistun, p. 248.

[3] The appearance of the 𐎠 however, as the second character, is suspicious. The elongation might, it is true, distinguish the subjunctive (which would be used in the complement to a condition) from the indic. mood in the passive voice, but we have no authority for such a construction. It might also be used to give a causal signification to the verb, the etymological meaning of the passive verb *tháhya*, being "to be spoken of," while that of *thahya*, is simply "to be said" or "called."

initial letter of the Persian word, and as the month in question may be referred, from its relative position among the series of names preserved at Behistun, to the winter season, I am almost inclined to derive the term from the Sanskrit हिमकार, "cold," supposing the nasal coalescing in the first place with the guttural, and thus forming *hinkara*, to have been subsequently lost in the Cuneiform, as the first element of a groupe, and seeing in the first syllable the *vriddhi*, which is also met with in many of the derivatives from the Sanskrit हिम. The guttural, indeed, may have been altered from the surd to the sonant grade by the absorption of the nasal, but I am unable to offer any reasonable explanation of the suffix in *chi*. Several other examples occur in the inscriptions of the genitive of masculine themes in *i*, such as *Fravartaish*, *Bágayádaish*, and in the latter term, as the 𐎭 necessarily opens on the *a*, we have a determinate proof of the *guna* being introduced before the case-ending in the old Persian, as it also is in Zend and Sanskrit; *aish*, in fact, being the exact equivalent of एः or ايش.

𐎰𐎢𐎼𐎺𐎠𐏃𐎼 THURAVÁHARA-HYA, [Col. II., l. 36, p. 218, &c.,] *Suravaris.* This is the name of another of the old Persian months, which probably belonged to the spring, as it intervened between the intercalary month Anámaka and that that of Garmapada, the latter, from its etymological import, being necessarily included in the hot season; शूर in Sanskrit is a name for "the sun," and वासर: signifies "a day," but I know not if we are justified in assuming this derivation for the Thuraváhara of the inscriptions. I cannot pretend indeed, at present, to give any illustration of the primitive Persian calendar. The names are undoubtedly more ancient than those of the Zend Avesta, (which, indeed, are taken from the genii of the hybrid Chaldæo-Persic theogony). They are probably more ancient than any nomenclature which is preserved in Sanskrit literature, or than the titles of the months of the Cappadocians which have been handed down to us by the Greeks. They bear internal marks of an Arian origin, and may be supposed to refer to the variations of climate or natural phænomena which marked the respective seasons of the year. On many grounds they present a curious object of enquiry, while the employment of the same names by the Medes, or at any rate by the race who spoke the so-called Median language, is a circumstance of direct, and perhaps important, ethnographical value.

𐎭 (d *with* a *or* á).

DARAUG. See DURUJ.

𐎭𐎴𐎢𐎬𐎢𐎺 DANAUTUVA (?) [Col. IV., l. 76, p. 254,] *Prosperet.* I doubt exceedingly if this can be a perfect word; for the Sanskrit धन, the meaning of which will alone approximately suit the context, is of the first and third instead of the eighth class, to which the Cuneiform term, if complete, would necessarily belong, in order to explain the *guna* of the conjugational suffix[1]. I would much rather suppose the full orthography to be *ardanautuva,* for the Sanskrit ऋध्नोतु, comparing *arda* with ऋध् (as in *Ardastána,*) and supposing the syllable 𐎴𐎢 *nau,* to be the characteristic of the fifth class, which, as it is well known, receives the *guna* before all the light terminations. The signification indeed, must necessarily be "may he prosper," which is the exact meaning of the Sanskrit *ridhnotu,* and it is impossible to say from the present appearance of the rock whether other characters may not have preceded the 𐎭[2].

It is quite unaccountable that Professor Lassen, with so many examples before him of the Cuneiform imperative, should have endeavoured to assimilate the termination in *tuva* with the

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[1] All the roots of the eighth class, it is true, in Sanskrit (excepting कृ) end in a nasal, which would apply to *dan* sufficiently well, but they are at the same time, as it is well known, extremely limited; and there is no single verb of the class of which the meaning will apply to the passage under consideration.

[2] In the Cuneiform text I have conjecturally given the sign of disjunction before *danautuva,* but it cannot be distinguished on the rock.

Sanskrit स्व[1], which is the sign of the 2nd pers. of the middle voice, instead of comparing it directly with तु, the regular ending in Sanskrit of the 3rd pers. of all verbs of the active voice[2]. It is impossible, I think, that *tuva* could orthographically represent the syllable *sva*, while a Devanagari तु could be expressed in the old Persian in no other manner; and moreover it must be remembered, that forms in *tuva* are always used in the inscriptions with a nominative *A'uramazdá*, the phrases, "may Ormazd protect," "may he prosper," "may he bring help," &c., being evidently considered more respectful than if the Supreme Angel were addressed in the 2nd person.

I may add, also, that in the particular passage where we have *danautuva* or *ardanautuva*, the verbs in the other clauses invoking a series of blessings are used throughout in the 3rd person.

𐎭 𐎼 **Dar.** A root answering to the Sanskrit धृ, "to hold" or "possess," which becomes 𐬛𐬆𐬭𐬆 *dĕrĕ*, in Zend, and دار *dar*, in Persian. The verb is both of the first and of the tenth class as in Sanskrit[3], and is found in the inscriptions under the following forms:—

Dárayámiya, [Col. I., l. 26, p. 200,] *Habeo—teneo.*
Adáraya, [Col. I., l. 85, p. 211, &c., &c.,] *Tenuit—habitavit*[4] *?*
Adári ? (for Adáraya,) [Ins. No. 6, l. 22, p. 294,] *Tenuere—habuere.*

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[1] See Ueber die Keilinschriften, p. 248. Professor Lassen, however, appears to have been led into this error by taking the letter 𐎫 for *dh* instead of *t*.

[2] The *t* in this suffix is of course the demonstrative dental applied to the 3rd person, but I know not the grammatical value of the *u*. I should have supposed, also, the *τω* of the Greek imperative to be equivalent to the Sanskrit transitive ending in *tu*, in the same way as *των* in the middle voice would represent the Sanskrit and old Persian *tám*, but Professor Bopp refers both one termination and the other to the Vedic तात्. See Comp. Gr., s. 470.

[3] The verb in Sanskrit is also sometimes used in the sixth class, but the inscriptions are deficient in any example of this form of conjugating the root.

[4] Westergaard gives the middle imperfect अधारयन्त in the Rig Veda with the sense of "they lived;" but Rosen translates "obtinuerunt." R. V. Hymn. 20. l. 8. See Rad. Ling. Sans., p. 63, and Rig Vedæ Spec. p. 30.

Adáraya, [Col. I., l. 26, p. 200,] *Potitus essem.*
Adáriya, [Col. II., l. 75, p. 223, and l. 90, p. 226,] *Retinebatur.*
Adarshiya, [Ins. No. 4, l. 8, p. 279,] *Potitus sum.*

Dáraydmiya for the 1st pers. sing. of the act. present of the tenth class exactly answers to the Sanskrit धारयामि[1], the elongation of the *a* in the first syllable standing for the vriddhi of the Sanskrit verb, and the following *aya* being the conjugational suffix.

The 3rd pers. sing. also, of the act. imperf. of the same class, *adáraya*, is the regular correspondent of the Sanskrit अधारयत्, and the term at Nakhsh-i-Rustam, which in Westergaard's copy appears as *adári*, but which should, I think, be written *adáraya*, with a terminal 𐎹 instead of 𐎽[2], will represent with equal closeness the 3rd pers. plural अधारयन्[3].

Where the term *adáraya*, however, occurs in the 9th para. of the 1st Col. at Behistun, it must be necessarily identified as the 1st pers. sing. of the middle aorist of the tenth conjugation, and the termination in *aya* must stand for the personal-ending of that voice (ए=*ai*[4]) rather than for the conjugational suffix. In Sanskrit, indeed, verbs of the tenth class and causals, while they usually retain the elongation of the radical vowel in the aorist of both voices, lose the class syllable or affix in अय्, and I believe, therefore, that अधारे for the 1st pers. sing. of that tense in the middle voice of the tenth class would be an equally legitimate formation with the अधृषि, which must be in use for the corresponding form of the first class[5]. If, however, there were in the language of the inscriptions such a tense as the subjunctive aorist, which is far from improbable, I should prefer that explanation for *adáraya,* as the conditional adverb *yátá,* "until," which precedes it, would be more appropriately joined to the subjunctive than to the indicative mood. I may add, also, that the reflective power of the middle voice is sufficiently apparent in the application of *adáraya,* for *yátá adáraya* means "until I had gained (for myself.")

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[1] For observations on the elongation of the class-syllable *a*, and on the so-called personal termination, see the note to *jadiyámiya.*

[2] See the notes to the third para. of Insc. No. 6, p. 295.

[3] The personal-endings of the sing. and plur. *t* and *n*, are of course elided in the old Persian as silent terminals.

[4] Bopp, in his excellent chapter on the Medial Terminations, (Comp. Gr., s. 466 to s. 480,) satisfactorily explains the general substitution of *é* (=*ai*) for *amé* (=*amai*) in the 1st pers. sing. of the middle voice.

[5] In treating of the active aorist of the tenth class, Bopp observes, that the syllable of reduplication or the base-syllable must be long, and I imagine that the latter condition applies also to the middle voice. See s. 580 of the Comp. Gr.

Adáriya is, I think, undoubtedly the 3rd person singular of the passive aorist, the Sanskrit correspondent being अधारि, and the euphonic *ya* being necessarily superadded, as the old Persian will not admit of a termination in the vowel. I do not find any explanation in Bopp of the lapse of the personal termination in this form of the verb, and Wilkins, comparing the passive aorist with his tenth mode, which properly belongs to the middle voice, contents himself with observing that in the 3rd pers. sing. इ has been substituted for त्[1]; but that the loss of the *t* must have been very ancient, is shown not only by the accordance of the Sanskrit and the old Persian, but by the agreement also of the Zend, in which Lassen has found the corresponding form of *ĕrĕnávi,* from *ĕrĕ* with the suffix of the fifth conjugation[2]. Under the head *athahya,* (p. 179) I have shown that, although *adáriya* must in the inscriptions orthographically represent *adhári,* yet the same termination in *i* may be contracted into *ya* after an aspirate, from the facility which that consonant affords for combination.

The only other form of the verb that occurs in the inscriptions is *adarshiya,* which Professor Lassen has already compared with *adharshi*[3], the 1st person sing. of the middle aorist, designated by Wilkins as the tenth mode. I should suppose, however, that

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Although, indeed, I cannot find any example of अधारे, if the verb be of the tenth class it would seem to be a regular middle form, belonging to the ninth mode of Wilkins. Compare in Wilkins's Gram., s. 440, 444, and 455.

[1] See Wilkins's Gr., s. 601.

[2] Ueber die Keilinschriften, p. 249. Zeitschrift, p. 527.

[3] See Ueber die Keilinschriften, p. 44 and 247. Zeitschrift, p. 525. Bopp has some admirable remarks on this form of the aorist in his Comp. Gr., s. 542 to s. 547, and he clearly shows its connexion with Latin perfects in *si*; compare *scripsi, vexi, rexi,* &c.

although the root नी ending in a long vowel may admit the *guna* in the 3rd and 1st persons अनेष्ट and अनेषि, the short vowel would be preserved intact in अधृत and अधृषि, as in fact it is preserved in अकृत and अकृषि; and I consider, therefore, the substitution of *dar* for *dhri* to be the mere orthographical artifice by which the Cuneiform alphabet compensated for its want of the Devanagari ऋ[1]. Westergaard gives अधृत as the 3rd pers. of the middle aorist of धृ in the first class, and I accordingly assign the 1st person *adarshiya* to the same conjugation; but I am not prepared to say that there is any real distinction of meaning, according as the root may follow this class, or be of the ordinary tenth conjugation. The verb is used, I may add, with a reflective application, and hence the employment of the middle instead of the active voice.

From this same root, *Dar*, conjugated in the tenth class, is undoubtedly derived the name of Darius, and I suspect the termination to be nothing more than a euphonic strengthening of the *unadi* affix in *u*, though it is, to say the least of it, a strange anomaly to find the conjugational characteristic in a derivative noun[2]. The name occurs in several cases:—

𐎭 𐎠 𐎼 𐎹 𐎺 𐎢 𐏁

DÁR(A)YAVUSH, nom., [Passim,] *Darius.*
DÁR(A)YAVA(H)USH, gen., [Passim,] *Darii.*
DÁR(A)YAVUM, acc., [Passim,] *Darium.*

Herodotus expressly states this title to mean ἐρξείης, "the powerful[3]." Others translate it φρόνιμος, "the intelligent[4]," or πολεμικὸς, "the warlike[1]." Etymologically however, it simply signifies "the possessor," and the quality or object possessed must be left to conjecture.—The Greeks usually employed the corrupt reading of Δαρεῖος, but we have a purer form in the accusative Δαριαύην, which is preserved by Strabo[2], and the Hebrew דָּרְיָוֶשׁ, *Daryavesh,* represents almost exactly the true and primitive orthography. The Medes and Babylonians, also, reproduced the original Persian title as nearly as their respective alphabetical systems would admit, and in the modern corruption even of داراب *Dáráb,* although the inflexion has been dropped and the conjugational suffix suppressed, the Cuneiform 𐎲 is still preserved in the terminal labial. Of all the Achæmenian names this title alone appears to have survived the dynasty without much disfigurement. The King of Media, at any rate, who supported Tigranes in his great battle with Lucullus, had the name of Darius[3], and that the old pronunciation had not been essentially altered as late even as the first century of our era is evident from the comparison which Strabo makes between the Greek and Persian orthography. I suppose, however, that under the Lower Arsacides the historical knowledge of the early empire was almost entirely lost, and that when the Magi accordingly under Ardeshír Bábegán undertook to recover the scattered Zoroastrian fragments, and to compile a full and complete liturgy for their renovated faith, the name even of the great *Dár(a)yavush* of the Behistun and Persepolitan Inscriptions was no longer known to them. His memory, as the reformer of the national religion, was still held in veneration, but by a strange error of nomenclature which can only be explained, I think, by the influence of Greek literature, the patronymic Vishtáspa was substituted for the proper name of the king[4]; and the title of

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[1] This substitution, in fact, is precisely similar to the corresponding Zend orthography of 𐬛𐬆𐬭𐬆 *dĕrĕ*. It must be observed, however, that the primitive short vowel of the Sanskrit still retains, notwithstanding the Cuneiform mutation, its power of aspirating the following sibilant. See Rad. Ling. Sans., p. 63.

[2] It is owing to this presumed identification of the Cuneiform 𐎹 with the conjugational suffix of the tenth class, that I write *Dáraya* instead of *Dárya*, but at the same time I employ a parenthesis to show that the reading is doubtful.

[3] Lib. VI., c. 98; ἐρξείης is Ionic for ἐρξίας from ἔργω. Donnegan gives πρακτικὸς as the equivalent.

[4] Hesychius *in voce* Δαρεῖος.

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[1] Etym. Mag. *in voce.*

[2] Δαριαύην, however, is a correction of Saumaise's for Δαριάκην, which occurs in all the MSS. of Strabo, c. XVI., p. 785; and Salm. Ex. Plin., p. 405. Gesenius proposes a further correction of Δαριάβην; but this is quite unnecessary, while Lassen (Ueber die Keilinschriften, p. 9,) writes Δαριήκης in the nom. I think it very possible, that Strabo may really have written Δαριάκην, for the guttural was a regular Parthian euphonic suffix.

[3] He is named by Plutarch in his Life of Lucullus, and by Dio Cassius.

[4] That the Zend writings, in their present state, are as old at any rate as the Sassanians, may be inferred from the testimony of Ammianus, (lib. XXIII., c. 61), and Agathias (lib. II., c. 24), who both connect Hystaspes (the Vishtáspa of

Dár(a)yavush, corrupted probably in the popular speech of that age to داراب *Daráb*, was appropriated to Darius Codomannus, and to an immediate predecessor of the same name upon the throne, whose history must be considered purely fabulous. I am ignorant from what source Anquetil has drawn the Zend orthography of 𐬀𐬧𐬙𐬀𐬭𐬆.𐬁𐬟𐬱 *Añtarĕ-áfsh;* it certainly is not found in the Zend Avesta, and if it ever were in use among the Parsís of India[1], it must be regarded as a forced Zend translation, of the Persian داراب *Daráb*, which, the original etymology being lost, might be supposed to signify "on the water[2]." When the latter part of the Pehlevi Bun Dehesh was composed, the name exhibited the same form of *Dárá* by which it is usually known at the present day[3], and it is probable, therefore, that the less mutilated reading of *Dáráb* has been preserved through a Pazend or Pársí medium.

There is a remarkable circumstance connected with the declension of the noun *Dár(a)yavush* to which I have previously alluded in the Supplementary Note on the Alphabet, but which still requires further explanation in this place. As a masculine theme in *u*, the genitive should of course be formed by the mere introduction of the *guna*, as from *Kurush* we have *Kuraush*, and from *Bábirush*, *Bábiraush*[4]. The Cuneiform alphabet, however,

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the Zend Avesta,) with the establishment of the later Magism. Ammianus does not question but that this Hystaspes was the father of the great Darius, but Agathias notices the uncertainty of the identification. In the Zend fragments, also, it is interesting to observe that Vishtáspa is the latest Achæmenian king whose name occurs, and hence may be derived an argument that the hymns and prayers really date from that epoch.

[1] Burnouf has well exposed this spurious derivation of the name of Darius, in his Mem. on the Hamadan Insriptions, p. 73; but I am not sure that Anquetil did not fabricate the reading, to suit his own conceit that the etymology must be necessarily sought in the Zend language. His words at any rate are ambiguous, and he quotes no authority. See his Memoir on the Zend, Mém. de l'Acad., tom. LVI. p. 199 and 241, 12mo Edit.

[2] The Persian fables depending on this derivation, are, I consider, unworthy of notice.

[3] My copy of the Bun Dehesh, which is much more complete than that translated by Anquetil, gives *Dárá* for the one Darius, and *Dárái Dárhán* for the other.

[4] In these terms the introduction of the *guna* is shown by the employment of

by a deficiency as I think in its structure, possessed no secondary form for the *v* or *w*, and as orthographically therefore *Dár*(*a*)*yavush* could not be distinguished from *Dár*(*a*)*yavaush*[1], it was obliged to emply an aspirate in the genitive to mark the introduction of the *guna*. This aspirate, accordingly, possessing no grammatical value, and probably not intended for articulation, I have placed in a parenthesis. The accusative *Dár*(*a*)*yavum* is again regularly formed and requires no illustration.

𐎭𐎼𐎥𐎶 DARAGAM, [Col. IV., l. 56, p. 250, and l. 75, p. 254,] *Longum*. This is an adjective in the neuter gender used adverbially. Its origin must be referred to the Sanskrit root द्राघ्, "to lengthen," but it may be more immediately compared with the Zend 𐬛𐬀𐬭𐬆𐬔𐬀 *darĕga*, which is of very common employment[2]; as well as with the Persian درنگ *darang*, where the nasal is interposed before the guttural agreeably to the genius of the language, and also with دراز *daráz*, "long," which in Pazend would be undoubtedly written *daraj*[3]. I am not aware that a cognate term is employed in Greek or Latin, or in any other of the Arian languages. It was peculiar, perhaps, to the Perso-Sanskrit family, but in these tongues was of extensive application.

𐎼, which necessarily requires an *a* (or an *i*) to follow it, instead of 𐎽, which with the same uniformity requires to be followed by *u*.

[1] That is, the letter 𐎺 will coalesce indifferently with the *a* and *u* and 𐎺𐎢 may be thus read either *vu* or *vau*. Strictly speaking there is a secondary form of 𐎺, namely 𐎻, but that character is exclusively allotted to combination with the vowel *i*, and could not therefore be employed in the word under discussion.

[2] For a full examination of the etymology of the Zend *darĕga*, see Burnouf's Yaçna, p. 387; he supposes द्राघ to be a secondary form of दृह् *drih*; and refers *darĕga* to another supposed secondary form दृघ् *drigh*.

[3] The superlative 𐬛𐬭𐬁𐬘𐬌𐬱𐬙𐬀 *drájista*, does actually occur in Zend. See Yaçna, p. 389.

𐎭 𐎼 𐎹

Daraya-hyá, [Col. I., l. 15, p. 197,] *Maris, quasi maritima.*

Daraya-m, [Col. V., l. 24, p. 259,] *Mare.*

Pára-daraya, [Ins. No. 6, l. 28, 29, p. 294,] *Transmarini.*

The Cuneiform *daraya,* "the sea," is derived from the Sans. हरि, "green," and answers to the Zend 𐬰𐬀𐬭𐬀𐬫𐬋, *zarayó,* Pehlevi *zaré,* and Persian دریا *daryá*[1]. It is possible even that the Greek *θάλασσα* may be a term of cognate origin, the termination in *ασσα* or *αττα,* being the Chaldee feminine characteristic which occurs in the Θαλάτθ of Berosus, and the substitution of *θαλ* (from *θαλλω,* "to be green,") for *dar* being entirely agreeable to the laws of Greek orthography[2]. With the primitive signification of "green," compare likewise the Zend 𐬰𐬀𐬌𐬭𐬌 *zairi;* Latin "*vireo,*" "*viridis*" (where the digamma takes the place of the aspirate); Persian زار *zár* in مرغ زار *murgh-zár,* "pasture land;" نی زار *nai zár,* "a place of green reeds," &c.; also, زرد *zard,* "yellow," a meaning which equally applies to *hari*[3]. *Darayahyá* is undoubtedly the genitive case of a masc. theme in short *a,* but according to a system of construction, which is very frequent in the inscriptions[4], it is used as an adjective of attribution; *tyiya darayahyá,* "which are of the sea," being employed, as I think, to denote the insular possessions of the Greeks, in contradistinction to the *tyiya 'ushkahyá,*" "which are of the dry land," or their continental settlements.

Where we have *abiya darayam* in the 5th Column at Behistun, the writing is too mutilated to admit of connected interpretation, but this particular phrase can only signify, "*ad mare*" or "*versus mare.*"

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[1] For a full and satisfactory examination of the Zend *zarayo,* see Burnouf's Yaçna, Notes et Eclair., p. 97.

[2] Εἶναι δὲ τοῦτο χαλδαϊστὶ μὲν Θαλάτθ, ἑλληνιστὶ δὲ μεθερμηνεύεσθαι θάλασσα.—Syncellus, p. 23. This extract from Berosus is preserved by Alex. Polyhistor.

[3] Burnouf has compared most of these terms in his Commentary on the Yaçna, sur l'Alphab. Zend, p. 81, n. 32, and he has even ventured to include in his list the Greek ὠχρός.

[4] Compare *karáhya maná,* "my forces;" *khshatram tya Bábirauva,* "the Babylonian crown," (where the locat. is used for the genit.) *hyá amákham tumá,* "our race," &c.

Páradaraya is a conjectural restoration, the arguments in favour of which have been already explained in my notes to the third paragragh at Nakhsh-i-Rustam. That the last element of the compound is *daraya,* "the sea," will admit of no question, for the Median equivalent is the same term which answers to *darayahyá* in the geographical list at Behistun; and as the Scythians of Imáus and of the Tigris in the detailed catalogue of the Satrapies on the grave of Darius, are separately enumerated, there would seem to be no reasonable explanation for the *Saka tyiya - - radaraya* in the same list, but to suppose an allusion to the Scythians of the North, whom Darius subdued in his famous expedition beyond the Hellespont[1]. *Páradaraya,* moreover, may, I believe, be regularly formed, as an indeclinable compound of the अव्ययीभाव class, the first element being the neuter पारं, used as a particle or preposition. In Sanskrit, however, the corresponding word पारेसमुद्रं is inflected in both its elements.

𐎭 𐎼 𐏁 DARSH, a root signifying primitively "to dare," and identical with the Sanskrit धृष्, the Zend 𐬛𐬀𐬭𐬱 *darsh,* and the Greek θαρσ-έω[2]. The following derivations occur in the Inscriptions:—

ADARSH(A)NAUSH, [Col. I., l. 53, p. 204,] *Ausus est.*

DARSHAM(A), [Col. I., l. 50, p. 204, Col. IV., l. 37, p. 245, Ins. No. 7, l. 15, p. 312,] *Cohibitionem (?)*

DÁDARSHISH, [Col. II., l. 29, p. 218, &c., &c.,] *Dadarses.*

DÁDARSHIM, [Col. II., l. 33, p. 218, &c., &c.,] *Dadarsem.*

Adarsh(a)naush is the 3rd pers. sing. of the act. imperfect of the fifth class; and, as far as grammatical powers are concerned, may be compared in every respect with the term *akunaush*, which has been already sufficiently explained. Its Sanskrit correspondent is अधृष्णोत्[1], which, according to the conjecture formerly offered, may have been originally अधृष्णोः[2]. The substitution of *darsh* for *dhrish* in this term must not be referred to the employment of a *guna*; for the radical vowel in verbs of the fifth class, both in Sanskrit and in old Persian, remains in its primitive state[3]; it must be considered merely as the orthographical artifice which compensates for the want of the vowel ऋ in the Cuneiform alphabet; and if the short *a* which I have placed in a parenthesis be also admitted between the root and the conjugational suffix, it must be regarded as a redundant letter, of which the only office is to break up a tri-literal groupe.

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[1] In the notes to the Nakhsh-i-Rustam Inscriptions, I have supposed the Scythians beyond the sea to include the seven last names of the Geographical list; but I have now abandoned that idea, and restrict the *Saká tyiya páradaraya* to the Thracians and the barbarians of the Danube, the Dneister, and the Don. There is a very curious notice also, as I think, of these same European Scythians, in the independent Babylonian Inscription of Persepolis, marked L in Niebuhr's Plates, which I shall endeavour to explain under the head *Saka.*

[2] Burnouf has already compared the Zend 𐬛𐬀𐬭𐬱𐬌 *darshi,* with the Greek θαρσὺς or θρασύς. Yaçna, p. 44.

Darshama is a term of considerable difficulty. In the first phrase which I have quoted, *kárashim hachá darshama atarsa*, (Beh. Col. I., ls. 50, 51,) the orthography is doubtful; the second letter, indeed, of the word which I have read *darshama*, appears, on the rock to be 𐎲, rather than 𐎼; and it is very possible, therefore, that with the reading of *dabashma* (from दम्भ्, "to impose upon," with the compound affix which occurs in भीष्मं, "horror,") the true signification of the phrase may be "the State feared him from his imposture," that is "owing to his imposture[4];" but in this case there will still be a difficulty in explaining the ablative ending in short *a*, unless we suppose *at* in nouns of the first class to have been designedly substituted for *át* in the old Persian, to mark a distinction of the neuter from the masculine gender. In the second phrase, also, *hachá daraugá darsham*(*a*) *patipayuvá*, it is almost impossible to distinguish whether *darsham*(*a*) may may be an ablative or an accusative; that is, whether it be an adjective in apposition with *daraugá*, or a noun forming the object to the verb. This indeed entirely depends upon whether *patipayuvá* be used in an active or neuter sense, and supposing the term to be derived from यु, with the double prefix प्रति and प्र, it may perhaps etymologically signify "keeping apart from," as well as "applying" or "secreting[1]." As it is unusual however to bring a substantive and adjective into immediate contact (without interposing the relative pronoun[2];) as the root *darsh*, moreover, with the adjectival suffix in *ma*, (the preceding short *a* being euphonic,) will form no suitable epithet for *daraug*, "a lie;" and above all, as *daraug* is certainly a masculine noun, and the masculine ablative of an adjective formed with that suffix and agreeing with *darauga* would thus necessarily be *darshamá* (for *darshamát*), I think it preferable to read the term 𐎭 𐎼 𐏁 𐎶 in the passage under discussion, *darsham;* comparing it with धर्मं the accus. of a masc. noun and rendering the entire phrase "from the lie practise restraint[3]."

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[1] This term is quoted by Westergaard in his Radices, p. 288, from the Bhag. Puran., 17, 81.

[2] Bopp, however, says, that "the *s* of this form is without doubt a weakening of the original *t*," (see Comp. Gr., s. 462,) and Lassen and Burnouf are of the same opinion. See Ueber die Keilinschriften, p. 246, Zeitschrift, p. 254, and Yaçna, Notes, p. 147, where Burnouf quotes the authority of *Panini*, and also compares Colebrooke Sans. Gr., p. 141.

[3] We have *ku*, indeed, instead of *kau*, throughout the special tenses of *kunu*, "to do."

[4] I have formerly translated, "the state feared from opposing him," that is, "feared to oppose him;" and it is certainly more consonant with Cuneiform usage thus to connect the abl. sign *hachá*, "from," immediately with the neuter verb, "to be afraid," than to render *tars*, as an active verb, "to fear," and to make it govern the accusative pronoun *shim;* but on the other hand, I cannot possibly identify *darshama* as an active participle in the ablative case; the termination, indeed, in *ma*, if it stand for *mas*, will belong to a theme in silent *m*, (Wilkins, s. 118,) and such themes require to be verbal roots, or modifications of verbal roots ending in the same letter म्.

In the third passage where the same term occurs, it is impossible to extract any sense from the few disjointed fragments which alone are legible, and I observe, moreover, that although the characters composing this particular word are sufficiently dis-

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[1] Westergaard (Rad. Ling. Sans., p. 46,) gives "*disjungere*," as the true meaning of प्रयु, but it would also, I suppose, equally with the cognate form प्रयुज्, signify "to make an effort." It is impossible, however, to determine any thing satisfactory with regard to *patipayuvá*, for there is no such root in Sanskrit as प्यु or पयु, and although *prati* becomes *pati*, the true correspondent of प्र should be *fra* and not *pa*.

[2] *Kára Pársa* and *kára Máda* are at the same time examples to the contrary.

[3] "Restraint" is given by Wilson as the sixth meaning of धर्म. See Dict. p. 441.

ROYAL ASIATIC SOCIETY.

PROCEEDINGS
OF THE
TWENTY-SIXTH ANNIVERSARY MEETING OF THE SOCIETY.

Held on the 12*th of May,* 1849.

THE RIGHT HON. THE EARL OF ELLESMERE,
PRESIDENT,
IN THE CHAIR.

THE FOLLOWING REPORT OF THE COUNCIL
WAS READ BY THE HONORARY SECRETARY:—

The Council of the Royal Asiatic Society have a melancholy duty to perform in recording the deep regret of the Society for the sudden and unlooked-for decease of their late President, the Earl of Auckland. The heavy pressure of public business had for some time rendered it impossible for his Lordship to attend, as he had done before his accession to office, the meetings of the Society or the Council, though he indulged the hope that greater leisure might yet be afforded to him to resume the duties of the President's office, in which he had always taken a lively interest.

Little more than a month before his lamented decease, Lord Auckland thus expressed his own feelings in a note to the Secretary:—"I am often ashamed of the very small amount of service that I can render to the Asiatic Society while I am in office; and though my interest in your objects, and my attention to them, would revive, if I were at liberty, I often think that I ought to make way for a more efficient President. Might it not be an improvement in our constitution if, as is the case in other societies, the President were chosen only for a short term? It would give the Society a better chance than it has at present of insuring vigour in the officer who should be at the head of its direction." The Council were engaged in considering the suggestion thus thrown out, when they learned, with unfeigned sorrow, that the nation had been, by a sudden stroke, deprived of an able and upright minister; the Society of an efficient President; and his many friends, of one beloved for his private virtues, and the never-failing kindness of his heart.

While the Earl of Auckland was Governor-General of India he was a zealous promoter of all designs which had in view the extension of knowledge, and the enlargement of native education. Institutions for the cultivation of medical science received his particular attention; and we have witnessed the success of his measures for preparing Hindu youth for distinction in a profession of such essential benefit to the native population of our Indian empire, in the remarkable progress and high distinction attained by the students who came to this country under the care of Dr. Goodeve, and in the practical advantages resulting from the employment of native sub-assistant surgeons, in charge of various dispensaries in Bengal and the North Western provinces.

Whenever expeditions were sent forth in furtherance of military or political operations, there was provision made for the pursuit of every branch of useful knowledge, and for the researches of science and art. In aid of such valuable labours, Lord Auckland had caused a volume to be prepared, under the directions of the most able men in each department of inquiry, containing a very extensive series of questions and suggestions on every topic of interesting research. This valuable collection will remain, not only as an abiding testimony of his Lordship's enlightened views, but also as a practical guide and director to the researches of future investigators.

It does not fall within the scope of these remarks to dwell on the more prominent characteristics of Lord Auckland's life, which are those of a British statesman, and the ruler of our extensive empire in India. These subjects belong to the historian, who will best record his faithful services to his Sovereign and his country.

The Society has also recently lost one of its first founders and most zealous supporters, the Right Hon. Sir ALEXANDER JOHNSTON, who in the first year of its existence was appointed a Vice-President, and Chairman of the Committee of Correspondence.

The whole of the active life of this highly distinguished servant of the Crown was bound up with every topic of interest in Indian history and research. Taken to Madras, at the early age of five, by his father, who held an office of trust under the government of Lord Macartney, he passed the ensuing six years in the acquirement of various knowledge—partly under the direction of the late Sir Thomas Munro, General Leith, and Colonel Colin Mackenzie, who, at that period, were themselves ardent cultivators of those talents which were to raise them to the most important posts in the administration of the political, judicial, and revenue affairs of the Madras Presidency—and in the investigation of the geography, antiquities, and history of the provinces of Southern India. His religious training was entrusted to the learned, pious, and earnest missionary, Schwartz; and the periods of relaxation from mental study were devoted to the strengthening of his frame by the athletic exercises of the native warriors, and to the sports of the field, in company with the Poligar Chiefs of Madura, and its neighbourhood.

After his return to England he was, at an early age, entered a member of Lincoln's Inn; and was afterwards taken by his father, first to France, and thence to Göttingen. While profiting by the ability of the professors of law at that university, he was at the same time acquiring an intimate acquaintance with the languages and literature of modern Europe; and thus was his mind trained by extent and variety of acquirement, to the facility which it ever after exhibited in applying itself with readiness and success to the attainment of diversified knowledge, extending over a wide field of investigation and research.

In 1802 he returned to India, having been appointed to the office of Advocate-Fiscal in Ceylon; and there he at once devoted the powers of his active mind to obtain an insight into the feelings and habits, as well as the religion and laws of the native inhabitants, and the history of the island. So comprehensive and valuable were his acquirements in all these subjects, and so enlarged his views, that in three years after his arrival in the colony, on the occurrence of a vacancy in the important offices of Chief Justice, and First Member of His Majesty's Council, Sir Alexander was provisionally appointed by the Governor, Sir Thomas Maitland, to fill those high offices; and was also recommended by him to the Government at home for confirmation in those honourable appointments, in terms which shewed the sense entertained by Sir Thomas Maitland of his qualifications for the discharge of those duties in the way most beneficial to the best interests of the rulers and the subjects. Of Sir Alexander Johnston's merits, his Excellency thus expressed himself:—

"For filling any such appointment, the strongest recommendation that can be proposed, is his being fully master, not only of the laws and customs, but of the habits and prejudices, religious and political, of the people over whom he was to preside as the head of the law; and in this most important point I will venture to say, that if any one is his equal, no one can be his superior; and there is no circumstance which can, in my mind, militate, in the smallest degree, against the very superior claims he has a just right to set up, from his assiduity, from his talents, and from the deep knowledge he possesses of everything, civil and judicial, appertaining to this island."

The period between the appointment of Sir Alexander by His Majesty in 1806, till 1809, was employed in maturing his plans for measures of the greatest value and importance that could occupy the mind of the statesman and the philanthropist in the regions where his duties were assigned. Chief among these were the establishment of the trial by jury, and the abolition of slavery. With a view to the introduction of the former of these measures, and of other important reforms in the administration of the judicial and political systems of the insular government, Sir Alexander returned to England, in 1809, with the approbation and support of Sir Thomas Maitland.

The success which attended the employment of respectable natives as jurors has fully justified the wisdom which projected the means of thus raising the character of the natives, by drawing forth the energies of their minds, and teaching them to appreciate the value of a pure administration of justice. It is most satisfactory to observe, that since the establishment of jury trials, the Government have been enabled to select from the respectable body of jurors, some of the most efficient magistrates on the island. To the influence of the system on the moral feelings of the people generally, the successor of Sir Alexander thus adverted in a speech delivered when the experience of eight years had fairly and fully tested the benefits with which it was fraught:—

"To this happy system, now deeply cherished in the affections of the people, and revered as much as any of their oldest and dearest institutions, I do confidently ascribe this pleasing alteration; and it may be boldly asserted, that while it continues to be administered with firmness and integrity, the British Government will hold an interest in the hearts of its Singalee subjects, which the Portuguese and Dutch possessors of this island were never able to establish."

The endeavours of Sir Alexander Johnston to extirpate slavery, which were continued for ten years, first manifested their result in 1816. In July of that year, the gentlemen on the list for special jurymen in the province of Columbo responded to an address of the Chief Justice, by calling a meeting of proprietors of slaves, at which they unanimously resolved that all children of slaves, born after the 12th of the following August, should be free; and a committee of their body adopted a series of provisions by which their beneficent intentions were facilitated; the principal object of these was to form a fund for the maintenance of the children until the age of fourteen, when it was expected they would be able to support themselves. A resolution of the Directors of the African Institution, which is contained in their eleventh report, conveys the appreciation of the measure in Europe. It is as follows:—

"The Directors are persuaded that they express the cordial feeling of the Institution at large in offering the tribute of their grateful acknowledgment to Sir Alexander Johnston for his successful exertions in promoting,—and to the special and other jurymen of the island—for their general adoption of this important change in the condition of their country; and for the bright example which they have taken the lead in exhibiting to the world, of fixing a period for the extinction of the state of domestic slavery,—an example which the Directors trust will speedily be followed wherever it may be done with safety. But whether this hope be realised or not, it will never be forgotten that the inhabitants of Columbo were the first of the British colonists to act upon this grand, noble, liberal, and disinterested principle; and they will for ever deserve the best thanks of every individual who has at heart the advancement of the happiness of mankind, and the improvement of human nature."

While thus occupied in promoting the most important interests of the Cingalese, Sir Alexander Johnston was not unmindful of the value of obtaining and diffusing accurate views of their social institutions and religious beliefs. As fruits of his especial encouragement and patronage, we owe to Mr. Upham the publication of the "Mahavansi, and other sacred and historical books of Ceylon,"—a work which, although since superseded by Mr. Turnour's more authentic researches, was, for some time after its appearance, the only authority for the subject of which it treats.

The never-failing interest exhibited by Sir Alexander in the operations and pursuits of this Society, is well known to all the members. His liberality added largely to the collections in our museum; and although during the last two or three years his gradually declining health, and his more frequent residence on his estate of Carnsalloch, near Dumfries, often deprived the Society of his presence on occasions when, but for those causes, he would not have been absent from his accustomed place. The Members will recur, with mingled feelings of regret and satisfaction, to the animated and instructive discourses which, as Chairman of the Committee of Correspondence, he, for some years, delivered at our annual meetings, imparting in a comprehensive survey, a notice of the various operations carried on, throughout the regions of Asia, in discovery, in science, in history, and literature; and noticing the most remarkable labours of Oriental scholars in Europe. The death of Sir Alexander Johnston,—a man whose mind was so variously and richly endowed, and whose sympathy with this Society was so deep and so unchangeable—has left a blank which will not readily be filled up.

The list of deaths in the present Report will be found to include the name of our first Treasurer, Mr. JAMES ALEXANDER, than whom the Society never possessed a more sincere friend, or one more anxious for its welfare. His judicious and practical mind established the financial arrangements of the Society, and he gave his attention for many years to their development and progress, as well as to the general duties of the Council, of which he was, *ex officio*, a member; and after the failure of his health had compelled him to relinquish the office he had so ably filled, he presented for a succession of four years the munificent sum of £100, as an annual donation to the funds of the Society. His memory will be held in deserved remembrance by those Members who had the happiness of his personal acquaintance; and in respect by all.

JOHN ROBERT STEUART, Esq., rendered much service to the Numismatic Department of Oriental Archæology by the large collections of coins which he made during several journies in Persia and India. There is no doubt that the first clue which led the late James Prinsep to the deciphering of the Saurashtran coins was provided by the two plates published in the fourth volume of our journal; in the second of which he presented a *resumé* of all the inscriptions on those coins, and arranged them on a plan which tended to facilitate considerably the task of a decipherer. A collection made by Mr. Steuart, of the coins of the Arsacides and Sassanides, amounting to 250 in number, and constituting the finest and most valuable series known of those coins, was purchased by the British Museum, which has also among its treasures many Greek and Roman medals, collected by him in Italy and Sicily; and a large number of gems and cylinders, with Babylonian ornaments, figures, and cuneiform inscriptions, procured in the neighbourhood of Baghdad and Hillah.

Among the collections of Mr. Steuart, is a large number of coins of the earliest Arab dynasties of Persia, with legends in the Pahlavi character, of which only a few specimens had been hitherto published. Some of these interesting specimens have been read and illustrated by Professor J. Olshausen; and a paper is preparing for our journal by Mr. Thomas, who is in possession of the best materials for elucidating a period of Eastern history when the civilization and religion of the fire-worshippers of Persia was retreating before the new-born energy of the Mahometan invaders.

Mr. Steuart is also the author of a description of the ancient monuments of Lydia and Phrygia, published in a handsome illustrated folio volume, in 1842; and he has left a number of papers on archæological subjects, which he is believed to have prepared with a view to their publication.

The CHEVALIER DE CASTELBRANCO was a Portuguese gentleman who had for some time resided in Paris, in consequence of political vicissitudes in his own country. He was acquainted with several Oriental languages, one of which, the Arabic, he spoke with much ease. With the assistance of a native, M. Castelbranco had prepared a grammar of the modern Chaldee language, as it is spoken by the races who inhabit the countries near the head of the Tigris, and in the vicinity of the ancient Nineveh; and it is hoped that so valuable a work on the language of a people who have preserved the Christian faith in the midst of the followers of Mahomet may not remain in MS. M. de Castelbranco, by the aid of his social position and large fortune, has been a munificent patron of persons engaged in philological pursuits under less favourable circumstances than he was himself placed; and he has, on several occasions, lent valuable assistance in furtherance of literary enterprise. He died of apoplexy in January last.

JOHN GOLDINGHAM, Esq., resided many years at Madras, as the Astronomer of the East India Company's Government at that Presidency. Two volumes of Observations made during the period of his having charge of the Observatory of Fort St. George attest his professional diligence; and have added an important and extensive body of accurate data to the general stock of materials for scientific investigation. Mr. Goldingham held for some years the office of Civil Engineer at Madras. The elegant banquetting-room at the Government House of that Presidency, on the model of the Parthenon, was erected by him in the years 1800-1; as were also the public buildings at Vellore required for the accommodation of the Mysore Princes, after the capture of Seringapatam, in 1799. Although Mr. Goldingham was not an Oriental scholar, he took much interest in the history and antiquities of India; and wrote an account of the sculptures at Mahabalipúr, on the Coromandel Coast, which was printed in the fifth volume of the Asiatic Researches.

Besides those distinguished individuals of whom the Society has to lament the loss, we have been deprived by death and retirement of a more than ordinary number of members. The totals may be thus stated:—deaths of Honorary Member, 1*; of Resident and Non-Resident Members, 11†; retirements of Contributing Members, 12‡; making a total number of 25. The elections during the same period have been, of Contributing Members, 12§; and of Corresponding Members, 1‖. The total number of Members of the Society is therefore less than that of the preceding year by 12.

The Council cannot feel a doubt that the advantages derived from the removal to the present house, both in the arrangement of the library, and the laying out of the museum, will afford sufficient inducement to persons interested in the objects of the Society's pursuits, to join the ranks of its members; but they must look to the exertions of the present Members to make known those advantages, and to present their friends for election. The noble munificence of the Honourable Court of Directors of the East India Company, who have doubled their annual donation, claims the best exertions

* His Majesty Shahen Shah, King of Persia.

† The Earl of Auckland; James Alexander, Esq.; Sir Thomas Baring, Bart.; the Chevalier de Castelbranco; John Curteis, Esq.; Lieutenant-Colonel J. D'Arcy; John Goldingham, Esq.; Archibald Hamilton, Esq.; the Right Hon. Sir Alexander Johnston; J. R. Steuart, Esq.; George Strachey, Esq.

‡ T. P. B. Biscoe, Esq.; F. H. Brett, Esq.; Sir Howard Douglas, Bart., M.P.; Captain R. P. Fulcher; W. R. Hamilton, Esq.; Major T. B. Jervis; the Rev. C. W. I. J[illegible]es; Wm. Lavie, Esq.; Edmund F. Moore, Esq.; Sir Thomas Phillips; Frederick Schönerstedt, Esq.; Lieutenant T. Waghorn, R.N.

§ Ali Mahommed Khan; Arthur Ashpitel, Esq.; J. H. Crawford, Esq.; Grant H. T. Heatley, Esq.; John Hutt, Esq.; W. H. Martin, Esq.; Lieutenant-Colonel Peter J. Petit, C.B.; the Rev. Theodore Preston; Edward C. Ravenshaw, Esq.; T. C. Robertson, Esq.; John Stewart, Esq.; Henry H. Thomas, Esq.;

‖ C. Kelaart, Esq., Trinidad.

of every Member of the Society to raise the annual income to an amount sufficient to enable the Council to carry out with liberality the designs and operations for the furtherance of which it has been associated.

Among the donations presented during the past year, is a cast of the Obelisk of Nineveh, which we owe to the munificence of Sir George Staunton, from whom the library and museum of the Society have received very many valuable contributions. This obelisk presents a succession of bas-reliefs on its surface, which make it one of the most interesting relics of the ancient times to which it must be attributed. It contains also a long and excellently preserved inscription, detailing, it is supposed, year by year, the transactions of a reign of thirty-one years of a monarch whose name is unknown in history, and is yet but imperfectly deciphered. With the very limited means we possess of interpreting the meaning either of the sculptures or of the characters intended to explain them, we are only enabled to perceive that in a certain year, a warrior, whose name is but half read, had led armies against many cities; and that he brings home various trophies of victory, but consisting of objects unknown to us. More positive results, however, we doubt not, are now in the possession of Major Rawlinson, which will, in all probability, be communicated to the Society in the course of the year; for we derive a cheering prospect from the recent letters of this indefatigable archæologist, who has laboured with such marvellous success in the other languages expressed in the characters formed of the same arrow-headed elements: after some fluctuations of hope and disappointment, he states that he now trusts to be able to read the inscriptions almost as satisfactorily as he read the Persian text at Behistun. The Society is also anxiously waiting for the completion of his dictionary of the Persepolitan language, of which one-half is already printed, and would be in the hands of the Members, were it not thought advisable to wait until the whole is completed. We also look forward to his long-promised memoir on the inscriptions in the so-called Median language, which are better preserved at Behistun than even the Persepolitan, and which must prove of great interest to philologists as being probably a specimen of the Tartar class of languages, now only traceable in their remains existing in modern dialects. Major Rawlinson was engaged in a memoir on the Median inscription, for which his knowledge of the Turkish branch of that class of language admirably fits him: this work was understood to be near completion; and we hope the more exciting discoveries from ancient Assyria may not much delay that portion of Major Rawlinson's labours.

The library of the Society has been enriched during the past year by some important donations. The very valuable collection of Oriental Manuscripts and printed books presented by John Romer, Esq., contains several works of high repute and interest, of which there were previously no copies in the Society's possession. Nineteen of the Manuscripts are in Persian, and three in Hindustani. Among the former are copies of the *Farhang i Jahangírí;* the *Burhán i Katí;* the *Shah Namah;* the *Nigáristán,* and *Ayár Dánish.* There is also a volume of the *Rauzat us safa;* a history of Guzerat, in three volumes, entitled the *Mirat i Ahmadi;* a copy of the *Jahangír namah;* of the *Tarikh i Sind;* and other works of historical or literary interest. This department has also received a very interesting accession in two Persian Manuscripts, presented by Sir Claude Wade. The first of these is called "*Táríkh i Maharája Ranjit Singh;*" and contains a history of that monarch's family, and an account of his life up to the year 1831. It was written by Lala Sohan Lal, who filled the office of historian at the Sikh Court; and it was presented to Sir Claude by the Maharája himself. The other volume is the "*Táríkh i Dàúdpútra,*" or History of the Nawábs of the Bháwalpúr State. This also is a work recognised as an authority by the house of Bháwalpúr; and was given to Sir Claude by the reigning Chief. A copy of Baron Hügel's "Kashmir und das Reich der Siek," richly bound, has been received from the noble author. The series of plates in the work, illustrative of natural history are beautifully coloured; and are valuable, as only a very few copies have received this additional illustration.

The Council adverts with pleasure to the edition of a code of laws in the Pali language, which is in course of preparation by Dr. Rost, under the auspices, and at the expense, of the Right Honourable the President of the Society. This code, the existence of which has been unknown to Europeans, was discovered by Dr. Rost among the Manuscripts at the British Museum. It claims to have been promulgated in the 5th century of the Christian era, and is, at all events, of considerable antiquity, though its form and contents shew it to have been founded on the laws of Manu, as might be inferred from the name of its reputed author, *Manusara.* It is accompanied by a translation and commentary in the Burmese language, adapting its provisions to the wants of more recent times; and appears to be the text book of the Burman courts of law, as well of those of the other Buddhistic countries beyond the Ganges.

Oriental Translation Fund.

The Committee of the Oriental Translation Fund have recently published a very curious work of ecclesiastical antiquity, entitled "The Apostolic Constitutions; or Canons of the Apostles," in Coptic, with an English translation, by the Venerable H. Tattam, D.D., Archdeacon of Bedford. This work is not the same as the "Didascalia or Apostolic Constitutions," translated by Mr. T. Pell Platt from the Ethiopic, and published by the Committee several years since. The latter work, though highly interesting, appears to contain rather a gloss upon certain canons than the canons themselves, of which it enumerates only twenty-two; or it is greatly interpolated and corrupted, possibly by the Ebionites, but more probably in order to justify the retention of Jewish rites in the Abyssinian Church. Dr. Tattam's work consists of a translation of that ancient code (in seven books and numerous canons) of ecclesiastical regulations, which may be more properly styled "The Apostolic Canons," and which possesses some authority and value; for although their composition cannot be attributed either to the Apostles, or to Clement of Rome, whose name they have sometimes borne, yet they are of very remote antiquity, and contain those rites and ceremonies which have ever been observed in the Eastern Church, and which differ from those of the Western. They were finally recognised and adopted in the Council held at Constantinople, A.D. 692, called the Council in Trullo,* a Council which the Westerns never consented to receive.

Since the last Annual Meeting of the Society, the Committee have accepted an offer, from the Rev. W. Cureton, of an English translation of "Analecta Biographica Syriacè; or Lives of Eminent Bishops and others, illustrative of the History of the Church in the East, during the fourth, fifth, and sixth centuries."

The Committee, in January last, had the satisfaction to receive from Professor Flügel, a notification that the causes which had so long retarded the continuation of his labours on his great work, "Haji Khalfæ Lexicon Encyclopædicum et Bibliographicum," are now removed; and that he hopes to be enabled to forward the fifth volume to England in the course of the year. Forty sheets are already printed, from which it appears that the Lexicon has advanced as far as the letter Lám.

The Committee are gratified in receiving assurances of a renewed interest in their proceedings; and only regret that from a diminution in the number of Subscribers, arising principally from deaths, the assistance which they can offer to translators is still extremely inadequate to the claims they would desire to recognize and encourage.

Oriental Text Society.

The report of the Oriental Text Society for the past year will be more interesting to its subscribers from the number of new works announced for publication, than for what has been actually printed, the Society's operations having been directed rather to the completion of works already named in a former report, but which could not be delivered to the subscribers within the limit of the last anniversary.

Its new undertakings are chiefly in Persian; in which, for the historical part, Mr. Morley prepares an edition of Báíhaki's rare and valuable History of Sultan Masaud of Ghazna, of which only two manuscripts, both incomplete, are known to exist. From the union of these two, a perfect text is obtained; and considerable progress has already been made in its preparation.

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* The Sixth General Council was held at Constantinople, under Constantine Pogonatus, in 680, against Monothelites. The Seventh called that in Trullo, under Justinian the Second, in 692, also styled Quinisextum.)

In the interval between his editions of the poems of the Khamseh of Jami, Professor Falconer prints the Nigáristán of Juwaini, a valuable and elegantly written collection of apologues, in the style of the Gulistán, and which, in distinction from the historical work of the same name by Abdul Ghaffár, may be called the moral, or didactic "Picture Gallery." The learned Professor in the mean time continues the publication of Jami's poems: and announces, as the next in the series, the romance of Selámán and Absál, which has hitherto remained wholly untouched in text or translation.

Mr. Bland proposes an edition of the "Macámáti Hamídí;" the Macamahs, or *Séances* of Hamíduddín of Balkh, a Persian imitation of the celebrated work of Harírí. This composition is highly curious, as an attempt to exercise in a language of so simple a nature as the Persian, the rhetorical and complicated style hitherto only exhibited in the more copious and flexible idioms of the Semitic branch. Copies of the work are only found in the British Museum, and in the collection of the late Sir William Ouseley, at the Bodleian Library.

Mr. Bland also undertakes a text of the Diwan of the Turkish poet Báki, from a collation, already made, of numerous manuscripts. Báki is considered the Háfiz of Osmanli literature, and was justly selected for translation, many years since, by the learned taste of Von Hammer, who styled him the Prince of Turkish poets; but the text, by a singular chance, has been omitted in the extensive series of Diwans printed at the native press in Constantinople. Its publication in this country will be a novelty in Oriental Literature; and forms a commencement, it is hoped, towards removing the reproach already cast on us by our continental neighbours, of neglecting the study and encouragement of so rich and polished a language as that of European Turkey.

AUDITORS' REPORT.

The Accounts of the Society for the year 1848 have been this day audited by the undersigned, who have to report the correctness of the books, and that the entries therein are properly vouched and duly authenticated. The Accounts of the removal have not yet been finally closed, but the Auditors are glad to have to remark that the total amount is under what was anticipated it would amount to.

	£.	s.	d.
The RECEIPTS during the year for Annual Subscriptions, Admission Fees, and Compositions, amount to . . .	599	11	0
From the Honourable East India Company . .	210	0	0
From Dividends on Consols	56	11	10
From Oriental Translation Fund	30	0	0
Publications sold	22	3	3
	£918	6	1
Proceeds of £642 17*s.* 1*d.* Consols sold	564	3	9
Balance brought from 1847	283	11	10
Making a total, on the debit side of the Account for 1848, of	£1766	1	8
The DISBURSEMENTS during the year 1848 were as follow :—			
House Rent (Grafton Street)	264	13	7
House Rent (New Burlington Street)	140	0	0
Rates and Taxes	29	14	0
House Expenses	110	11	5
Salaries and Wages	262	12	0
Printing Journal (No. XVIII)	230	13	5
Sundry Disbursements	84	4	9
	£1122	9	2
Total Imprests to House Committee for Repairs at 14, Grafton Street, and for Fixtures, Carpenter's Work, Bookcases, Carpets, Blinds, &c., at 5, New Burlington Street . . .	450	0	0
Giving a total expenditure in 1848 of	£1572	9	2
And leaving a Balance in hand, on the 31st Dec. 1848, of .	193	12	6
	£1766	1	8

W. MORISON,
JAMES FERGUSON, } *Auditors on the part of the Society.*

WILLIAM H. MORLEY, { *Auditor on the part of the Council.*

5, NEW BURLINGTON STREET,
5th May, 1849.

ABSTRACT OF RECEIPTS AND EXPENDITURE, from 1st of January to 31st of December, 1848.

RECEIPTS.

	£	s.	d.	£	s.	d.
121 Subscriptions of Resident Members, at 3*l.* 3*s.* each	381	3	0			
44 ditto, Original Members, at 2*l.* 2*s.* each	92	8	0			
6 ditto, Non-Resident Members, at 2*l.* 2*s.* each	12	12	0			
Arrears of Subscriptions paid up	8	8	0			
				£494	11	0
12 Admission Fees, at 5*l.* 5*s.*	63	0	0			
1 Composition, 15*l.* 15*s.*; 1 do. 26*l.* 5*s.*	42	0	0			
				105	0	0
One Year's Dividend on Consols.	56	11	10			
Publications sold	22	3	3			
Annual Donation from East India Company	210	0	0			
Ditto from Oriental Translation Fund	30	0	0			
				318	15	1
				£918	6	1
Proceeds of £642 17*s.* 1*d.* Consols sold				564	3	9
Balance brought from 1847				283	11	10
				£1766	1	8

[Assets, £1300 in 3 per Cent. Consols.

EXPENDITURE.

	£	s.	d.	£	s.	d.
House Rent. (Grafton Street) from Midsummer, 1847, to Michaelmas, 1848	264	13	7			
Ditto, (New Burlington Street) from Lady Day to Michaelmas, 1848	140	0	0			
Rates and Taxes, (Grafton Street)	17	4	2			
Ditto (New Burlington Street)	12	9	10			
				£434	7	7
House Expenses and Housekeeper's Wages	70	1	6			
Coals, 12*l.* 10*s.*; Bedding, &c., for Porter, 4*l.* 6*s.* 11*d.*	16	16	11			
Plumber and Glazier, 5*l.* 7*s.* 2*d.*; Carpenter, &c., 18*l.* 5*s.* 10*d.*	23	13	0			
				110	11	5
Salaries of Assistant-Secretary, Clerk, Porter, and Armourer	235	12	0			
Collector's Poundage on Subscriptions	27	0	0			
				262	12	0
Printer's Bill for Journal, No. XVIII., (1848)	149	7	3			
Sewing Copies of Journal, &c.	40	0	2			
Engraving and Lithography	41	6	0			
				230	13	5
Books and Periodicals	12	12	8			
Stationery and Sundry Printing	14	4	3			
Bookbinding. 11*l.* 7*s.* 6*d.*; Postage and Carriage, 9*l.* 16*s.* 8*d.*	21	4	2			
Porterage and Carriage at removal, and Sundries	31	5	7			
Petty Disbursements	4	18	1			
				84	4	9
Imprests to House Committee for Repairs at 14, Grafton Street, and for Carpenter's Work, Bookcases, Carpets, Blinds, &c., at 5, New Burlington Street, and for Fixtures at ditto				450	0	0
				£1572	9	2
Balance in hand, end of 1848				193	12	6
				£1766	1	8

The reading of the Reports having been concluded, CAPTAIN EASTWICK moved :—

"That the Report of the Council, and that of the Auditors, now read, be received ; and that the thanks of the Meeting be given to the Auditors for their able and satisfactory discharge of their important duties."

The Motion was seconded by GENERAL DE LA MOTTE, and carried unanimously.

SIR GEORGE STAUNTON moved the thanks of the Meeting to the President for his kindness in taking the chair that day, and for the great interest he had long taken in the promotion of the objects of the Society. Sir George said he was much gratified in being entrusted with this motion, as he was confident it would receive the cordial and unanimous support of the Meeting. He had not, indeed, the topics which it was most usual to advance on such occasions : he could not appeal to the past services of the President, as those who may be entrusted with a similar motion at future anniversaries will undoubtedly be able to do ; for his Lordship had only been recently elected, and we had at present the gratification of seeing him in the chair of the Society for the first time. Yet, he would undertake to say, that on no former occasion was the President in the chair better entitled to the grateful acknowledgments of the Society. High as had been the character and great the services of our former Presidents, the Society had in every instance possessed some claim upon them, either on the score of their official station in connexion with India, or their long residence in that country. Upon the Noble Lord, who had now so kindly and readily responded to the wishes of the Council, by allowing himself to be put in nomination as President, we could not make any such claim. We could not expect him to undertake an office of such responsibility, and which must unavoidably make some demand upon his valuable time, already no doubt fully occupied, except upon the score of his well known attachment to the literary objects of the Society, and his conviction as a statesman and a public man, that by giving his support and countenance to a Society constituted for such purposes, he would be doing a public good, and performing a public duty. This Society has been constituted for the purpose of diffusing, without any kind of political bias or influence, a general knowledge of the scientific attainments and literature, the manners and the customs of the people of Asia, and especially of that large portion of them that Providence has placed under British rule. It is also constituted for the purpose of inquiring into and making better known the arts, manufactures, and productions of those countries. It cannot be necessary to point out the valuable information in various ways which may be derived from the labours of such a Society, as subsidiary to the good government of our distant, but most important, provinces in the East, and the extensive and mutually beneficial commerce carrying on between them and the ruling State. Sir George said he was persuaded that our President would receive every possible assistance in his office from our learned and able Director, from our able and zealous Secretary, and from all the other official members of the Society. Yet his Lordship's position could certainly not be esteemed altogether a sinecure. The Council had recently, by an effort, which the state of the finances of the Society must have absolutely forbidden, but for the generous and well-timed liberality of the East India Company, accomplished the removal of the Society to a more commodious and spacious residence, where its valuable collection could be more advantageously displayed, and the various other objects of the Society more effectually carried out; but it could not be said that we had yet reaped the fruits of this change. The progressive improvement in our position which we had anticipated, we now confidently rely will take place under his Lordship's administration. Sir George said, he thought the Society might reasonably calculate that much benefit would accrue, not only from his Lordship's personal exertion, but from his example. He said he could not resist taking this opportunity of endeavouring to correct an error which seemed to him to prevail very generally, respecting the character and constitution of our Society. It had been too often considered and represented as in the main a Society of mere Orientals; and that the few not connected with Asia, who had joined it as amateurs, were rather to be considered as only incidental exceptions to the general rule. Sir George said he felt convinced that the Royal Asiatic Society, however parodoxical it might appear, would not be in a position fully to carry out all the purposes for which it was instituted, until its numbers were so extensively recruited from the community at large in this country, that the professed Orientalists belonging to it (though he trusted much more numerous than at present) would still be greatly outnumbered by those who had no Eastern tie or connexion whatever. He said it was true that the papers which enrich our transactions, the lectures which it is to be hoped will be delivered within these walls, and the collections that confer interest on our Museum, could only be contributed, as heretofore, by those gentlemen who, after spending a great portion of their time in the East, had the disinterested patriotism to sacrifice some of that leisure and repose to which they were so well entitled, in imparting a portion of their acquired knowledge, the fruits of their earlier labours, to their countrymen at home. But what are papers without readers! Lectures without auditors! a Museum without visitors! Our Orientalists cannot be expected to come forward with their contributions unless stimulated and encouraged to do so by some unequivocal testimony of the interest which the public at large take in their labour and researches. The evils of ignorance on Oriental subjects, even in places in which they have a positive right on our careful study and attention, could not be more forcibly illustrated than by referring to the House of Commons in former times, where (as he was sure his Lordship would well remember) an Indian motion used to be considered *a dinner bell!* not surely through indifference to the condition of the millions of Hindus under our rule, and whose fate might depend upon the issue, but from that utter ignorance of all details concerning them, which could not but make such questions altogether distasteful, and consequently often abandoned to mere officials, in despair. It is the province of the Royal Asiatic Society to diffuse generally throughout the country the information by which this mist of ignorance may be dispelled; to bring together into one focus those who are able to impart this knowledge, and those who are desirous to receive it; and who are, in many instances, under public and moral obligation as legislators, to seek it. Sir George apologised for detaining the Society so long, and begged again to recommend the vote of thanks to the President, to the cordial approval of the Meeting.

COLONEL SYKES rose to second the motion. He said that few words were necessary in doing so. His Lordship's munificent patronage of the fine arts in general, and of Oriental literature, by the printing of the translation of Bopp's Comparative Grammar, and now by the preparation and publication of the Pali Code, the work of a Buddhist Menu, was the best guarantee of his Lordship's devotion to the interests of the Society. He felt confident that the stimulus which his Lordship had so successfully applied elsewhere would find a correspondent action in the working of the Society; and that the Society would speedily resume that position to which the very distinguished character and abilities of so many of its members gave it a just title.

LORD ELLESMERE requested the indulgence of the meeting for some difficulty and embarrassment in the performance of the simple and usual duty of returning thanks for the honour conferred upon him by the resolution just passed. For some such embarrassment, the novelty of the position in which he had the honour, for the first time, to address them, might be in itself an excuse. On this occasion, however, there were circumstances connected with his acceptance of the office he held, which increased that embarrassment, for they awakened feelings which, to this or any other audience, he could ill express to his own satisfaction. If he had not enjoyed the advantage of his lamented predecessor, Lord Auckland's, acquaintance, he might, with the assistance of their officers, and the instruction of their reports, have told them of services which Lord Auckland had rendered to their Society, and of the loss it had sustained in the sanction which his high character and abilities had given to their pursuits and labours. It happened, however, that for many years past, both before Lord Auckland's appointment to India, and subsequent to his return, he had enjoyed the privilege of his warm friendship and intimate acquaintance. Their intercourse had been interrupted and diminished by Lord Auckland's official avocations, but their friendship had never cooled. He could not forget that one of the last occasions on which Lord Auckland had been able to abstract himself from those duties, the pressure of which had probably shortened his existence, for a brief enjoyment of those country pursuits which no younger man enjoyed more keenly, had been given to his (Lord Ellesmere's) domestic circle. He begged pardon for intruding these personal matters, but the Society would see how difficult it was for him to draw the line between the topics of public and private regret for such a loss. He believed that Lord Auckland had done much in India for the interests of education. This was consistent with what had always appeared to Lord Ellesmere a conspicuous feature of his character, a high value for mental cultivation, and a desire to promote its extension and improve its quality. If he remembered right, for he had to look back many years, one of the first occasions of their intercourse was connected with the establishment of two societies in London, the Zoological and the London University. He was not surprised that Lord Auckland should have returned from his Indian Government with a high appreciation of the labours of those whom he (Lord Ellesmere) was now addressing. He was not surprised that the contemplation of the monuments of fallen empires, of dynasties overthrown by our arms, and of superstitions which even our arms could not overthrow, or the influence of our purer faith extinguish, should have excited in him a warm sympathy with the pursuits of those who make it their business to trace the history of those dynastics, or decypher the abstruse characters with which these monuments are inscribed. In these respects he hoped that he (Lord Ellesmere) should be found to follow in his lamented predecessor's footsteps. In thanking Sir G. Staunton for the kindness of his expressions in moving the resolution, he would say that Sir George had expressed in better language than he could use the true and only motives which had dictated his acceptance of the office to which he had been elected. He had reason given him to believe that, at this particular moment, he might by that acceptance consult the convenience, and, to some slight extent, promote the objects of this Society, and he could only hope that his success might bear some proportion to his wishes. The perusal of the Report had suggested but too many other subjects of regret; among which he had to mention the loss of that distinguished public servant and zealous friend of this society, Sir A. Johnston. From him he (Lord Ellesmere) had just received a kind assurance of support in his new office, when it was followed by the melancholy intelligence of his loss. It would be wasting time if he should dwell on those subjects which had so successfully engaged the valuable labours of so many learned men: they were much better known to all present than to himself, but scarcely more highly appreciated. He hoped to be pardoned if he mentioned the subject which had excited a warm interest generally,—the remains of the ancient Assyria, brought to this country, and illustrated by the skill and labour of Layard and Rawlinson; and he trusted from what he had heard that the further assistance of the Government would not be wanting to prosecute the researches that Gentleman had so ably commenced; for great as the result had been, he felt assured we were as yet only on the threshold of what was to be done, that we were on the verge of great discoveries. Everything might be expected from the liberality of the Government, and the efforts of the learned men now engaged on the most interesting course of archæological investigation perhaps which had ever been presented. He was unable to return thanks as he ought for the honour done him. Sir George Staunton had rightly interpreted the feelings which had induced him to accept the office tendered to him, for he could only consider himself an interloper on ground which he ought not to presume to tread on: but he hoped that even as such he might be of some use in furtherance of those high and important objects for which the Members of this Society were associated. His Lordship concluded by repeating his thanks.

COLONEL SYKES said that by the absence of a Member of the Society, he had been unexpectedly called upon to move a vote of thanks; but the qualifications of the individual to be thanked rendered the duty equally easy and pleasing, whether on his part, or on that of any other Member. A name and fame of European standing, and evidences of erudition exhibited so often in print, and at the table of the Society, were sufficient warrant for the vote he had now to propose. When he mentioned the Director of the Society, he was sure that all would concur in opinion with him that he had no onerous task imposed upon him. The Members felt that their Director was their best, and most valued contributor, and that without his aid, their reputation could not have had so broad a basis as it now stood upon. There could be little question, that unless the Society, in addition to its archæological and merely literary labours, could go before the public as a useful body in communicating facts illustrative of the religious, moral, social, and political condition of the people of Asia, and give an account of Eastern productions, as well as in communicating to the East the great results of European progress, that it did but the half, and the least valuable half, of its duty. It was only through the exertions of the Director, and of other men treading in his steps, that the whole objects of the Society could be accomplished. None might do the work so thoroughly and efficiently; but many Members of the Society had it in their power, by recording the information they possessed, to satisfy the public, that it was worthy of support, equally by those connected, as by those unconnected with the East. It was true that the Society wanted both members and money; but members and money were insufficient as far as the real interests of the Society were concerned, if the workings of the Society were confined to the walls of this house in a few routine, bi-monthly meetings, and the practical objects contemplated when the Society was founded were overlooked. Their Director had perseveringly laboured to prevent the Society from falling into this category; and he therefore moved—

"That the thanks of the Meeting be given to the Director for his constant attention to the best interests of the Society, and for his valuable contributions to the Journal."

NATHANIEL BLAND, Esq., seconded the motion, rather as a personal gratification to himself, than from a consideration that his own or any other individual's expression of feeling could add weight to the amount of gratitude, esteem, and affection due from the Society to their Director, as the constant attendant on, and frequent Chairman of their Meetings—the most learned contributor to their Journal, and on whom the mantle of the venerable Colebrooke had so worthily and justly descended.

The DIRECTOR thanked the Meeting for the continued expression of their satisfaction with his services, and assured them that as long as those services were thought of any value he should most readily and cheerfully render them. The prosperity and credit of the Society must ever have his warmest wishes, however imperfect his endeavours to promote them. He could promise little except his attendance, which should be given whenever opportunity permitted, although he hoped that he should now be occasionally relieved of that prominent part in the Society's proceedings, which the lamented loss of their late President had recently imposed upon him. The Society must look to its Members, whether in this country or abroad, for the most efficient means of maintaining its character and usefulness, for the communications respecting the literature and science of India, which gave interest to its meetings, and diffused by their publication a valuable body of information. We had no reason to complain of a dearth of such communication, and the ancient literature of the East, and the vegetable wealth of India had received, since the beginning of the season, invaluable illustration from the labours of Rawlinson and Thomas, of Newbold and Royle. As long as such contributors supplied the Society with communications, he doubted not of the continuance of its prosperity, although its funds might be subject to that temporary depression which was not unfrequent in the finances of literary institutions. Before sitting down, the Director adverted briefly to a few circumstances connected with the cultivation of Oriental letters, which might not yet have come under the notice of the Members generally. The first was the receipt of a curious specimen of typography and comparative philology—the Lord's Prayer in six hundred languages, printed under the superintendence of Mr. Auer, the head of the Imperial Press of Vienna. The part that most interested the Society was that which gave two hundred versions in their appropriate characters, including all the dialects of India, and a series of alphabets, comprehending all those of the East, beginning with the Egyptian Phonetic, the Cuneiform, and the Lát alphabet of India. As representing a collection of moveable types, it might be asserted that all the printing-presses in the United Kingdom could not produce its peer. The next subject was the progress making in the printing of the Vedas. Through the munificent patronage of the Court of Directors, the first volume of the Rig Veda was nearly completed, under the editorship of Dr. Müller, at Oxford. A translation in French of the two first books of the same Veda, by M. Langlois, has recently appeared at Paris. The like liberal encouragement of the Court had enabled Dr. Weber to undertake the publication of the Yajur Veda, at Berlin, of which also the first volume was about to appear. Professor Benfey had lately published the text of the Sáma Veda, at Göttingen, with great care and remarkable labour; so that there was now a prospect of our being possessed of the oldest authorities of the institutions and religion of the Hindus, without which nothing certain could be affirmed of their primitive condition. Lastly, he noticed the first volume of a work of great importance to the modern history of India, lately received, modestly entitled "A Bibliographical Index to the Mohammedan Historians of India," but containing copious original notices of the authors and their works, amounting to more than two hundred. This is the work of Mr. Elliot, of the Bengal Civil Service, and Secretary to the Government of India in the Foreign Department. It is to be hoped that his public avocations will not prevent his completing a publication which will be so rich a source of valuable and authentic materials for what is still wanting—a comprehensive history of India, from the days of Mahmud of Ghizni to the subversion of the Mogul Empire.

COLONEL SYKES begged leave to add to the enumeration of works mentioned by the Director, elucidatory of Védic literature, what his reserve had omitted, and that was the translation of the Rig Veda by the Director, which was proceeding *pari passu* with the publication of the text.

JOHN MACPHERSON MACLEOD, Esq., thought it was quite unnecessary to say a single word in support of the vote he had the honour to propose: all were so sensible of the services rendered by the Vice-Presidents and Council, that they felt they were only discharging a debt when they expressed publicly their high appreciation of the duties performed by those gentlemen. On the present occasion, they had additional cause to be grateful to the Vice-Presidents and Council, since the calamities that had befallen our Society in the demise of our late noble President, and of Sir Alexander Johnston, must have thrown additional duties on the surviving Members of the Council. He would therefore move—

"That the thanks of the Meeting be given to the Vice-Presidents and to the Council, for their great attention to the affairs of the Society."

Sir GEORGE STAUNTON said, that being the only Vice-President present, it fell to his lot to rise again, though unwilling to do so, after troubling the Meeting so much at length. He begged to return, in the name of his colleagues, their grateful thanks for the honour done them. They had lost a valuable Vice-President in the decease of Sir Alexander Johnston; but he trusted that their vote of this day would make them some amends by putting into his place his talented and valued friend Mr. Holt Mackenzie, who would be able to thank them far more ably and eloquently than he could do. He would only add, that he had always, from the beginning, been most desirous to promote the interests of the Society, and that his best services should be always at their command.

Mr. MACKENZIE said that he had great pleasure in submitting the motion of thanks to the Secretary, the Treasurer, and the Librarian, which had been placed in his hands. He need not, he believed, urge how much the efficiency of the Council and the success of the Society depended on those officers, who were to them in fact what a staff is to an army, and on whom they must greatly depend for their progress in the field of their peaceful conquests; and he was sure that he only gave utterance to the sentiments of every Member present when he bore his humble testimony to the zeal and ability with which the duties incumbent on those officers were discharged. From the satisfaction he felt in moving this resolution, there was only one drawback, arising from a circumstance which he knew his friends, the Secretary and Treasurer, lamented as much as he did—he meant the want of a wider scope for their labours—in a large number of Members, in a more abundant supply of papers for their Journal, in more frequent communications to enrich their proceedings, and in ampler pecuniary resources. He was sure their Treasurer would be delighted to have his trouble and responsibility multiplied tenfold by a tenfold increase of their income and disbursements; and their Secretary and his assistants would be delighted to afford to ten times the number of their present Members and Correspondents the same co-operation and assistance, which every one communicating with them, whether with the view of giving or of gaining information, always found cheerfully and ungrudgingly bestowed. He trusted that with the extension of the military and civil relations of our Government into new and interesting regions, the Society would find new fields of investigation: but in the oldest of our possessions there were abundant objects of interest to be explored; and to labourers in either field he was sure their Secretariat would heartily offer every facility they could desire in the prosecution of their researches and the publication of their results. He would only add that the works soon about to appear would satisfactorily evince that much more had been done during the past year than might be inferred from the proceedings actually published and circulated during the period, and concluded with moving—

"That the thanks of the Meeting be given to the Secretary, the Treasurer, and the Librarian, for their attention to the duties of their valuable offices."

Mr. CLARKE expressed his gratitude for the kindness with which his humble services were always received, though he regretted that they fell far short of what was due to interests so important as those of the Royal Asiatic Society. The report which had just been read showed a diminution in the number of Members which occasioned him much concern, as he had hoped that a very different result would have speedily followed the great improvements which have been effected since the removal into their present house. He still hoped, however, that as those improvements should become more generally known, and more duly appreciated, a greater number of persons would be found desirous of participating in the advantages which the library and the collections of the Society hold out for the acquirement of information, and the prosecution of research in every subject of interest connected with India. Meantime, in reference to the withdrawal of several Members, on the ground of their being prevented, by absence from London or other causes, from attending the Meetings of the Society, he hoped that the Members of the Society would impress on any friends who might contemplate resignation on such grounds, that it is only by a large number of contributing members that the efficiency of their valuable Society can be maintained. He could not, however, but advert to the great advantage which the Society might derive from the exertions of a Secretary, who to zeal in the cause of the Society should add leisure and power to contribute largely to its publications, and to keep up an extensive correspondence in every quarter from which valuable information and important communications could be obtained. From such services the greatest benefits would assuredly ensue, and he would be rejoiced to yield the office with which he was now honoured to a gentleman thus qualified to do justice to the capabilities of the Royal Asiatic Society. He could not advert to the duties of the office of Secretary, without especially noticing the important services rendered by his talented and excellent Deputy Mr. Norris, and though the value of that gentleman's labours was now pretty generally known and estimated, he should feel it his duty to submit a special vote of recognition of his claims on the gratitude of the Society. Before doing so, however, he was desirous of introducing to the notice of the meeting Mr. John Dowson, who, since Mr. Norris's appointment to the office of translator to the Foreign Office, had contributed some share to the efficiency of the Secretariat. Mr. Dowson was not unknown to the Society, a paper of his having been published in the Journal of 1845; but they may not be aware that by unwearied industry and great energy, united to ability and talent, he had attained an extensive knowledge of Sanskrit and Persian, and some acquaintance with several of the cognate languages of India—to which he has added the study of the history, laws, and institutions of the Hindoo and Mahomedan inhabitants of our Indian possessions. Mr. Clarke concluded by moving—

"That the thanks of the Meeting be presented to Mr. Norris, the Assistant-Secretary, for his very valuable, talented, and laborious services, in superintending the publication of Major Rawlinson's papers on the Cuneiform inscriptions, and for his other important operations in aid of the labours of this Society."

CHARLES ELLIOTT, Esq., returned thanks for the honour done him. He regretted that the duties of Treasurer were not more onerous, and trusted they would soon be so, as the valuable papers lately published, and now publishing by the Society, could not fail to excite a great degree of interest in the public mind, and attract new members.

Mr. Clarke's motion having been seconded, was carried unanimously.

Major J. A. MOORE and W. A. SHAW, Esq., having been appointed scrutineers, the Meeting proceeded to ballot for the Officers and Council of the Society for the year ensuing.

At the close of the ballot the Right Honourable Holt Mackenzie was declared unanimously elected a Vice-President of the Society, in the place of Sir Alexander Johnston, deceased.

The three other Vice-Presidents, the Director, the Treasurer, the Librarian, and the Secretary, were re-elected to their offices.

The following gentlemen were declared unanimously elected Members of the Council:—Samuel Ball, Esq.; N. Bland, Esq.; Harry Borrodaile, Esq.; Major-General J. Briggs; Major-General J. Caulfield, C.B.; Sir Thomas Edward Colebrooke, Bart., M.P.; Walter Ewer, Esq.; James Ewing, Esq.; James Fergusson, Esq.; R. H. Holland, Esq.; J. MacPherson Macleod, Esq.; Major John A. Moore; Major-General Sir Wm. Morison, K.C.B., M.P.; William Platt, Esq.; Lieutenant-Colonel W. H. Sykes; and W. S. W. Vaux, Esq.

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(*Directions to Binders of the R. A. S. Journal.—One copy of the following Notice is to be bound up at the end of Vol. XI., and one copy at the end of Vol. XIV.*)

The incomplete condition of the XIth and XIVth volumes of the Journal has been several times brought to the notice of the Council by members desirous of having their copies bound. The first-mentioned volume, containing the ancient Persian work by Sir H. C. Rawlinson, was left unfinished in consequence of the important discoveries made at Nineveh, which placed in that gentleman's hands an immense amount of new material in a language and character which had hitherto been almost wholly unattempted, and gave promise of affording an insight into the history of ages far more remote than any thing discoverable in the Persian inscriptions; and moreover, these last had already been fully investigated, so that any further interest in them would be philological only. The great amount of labour requisite for the investigation of this new material has hitherto prevented our learned Member from continuing the interrupted volume, and he is now of opinion that the subject has been exhausted by other investigators, who have left him nothing to communicate.

The XIVth volume, on the Assyrian and Babylonian Inscriptions, was interrupted by the departure of Sir H. Rawlinson from England on the important mission intrusted to him by Her Majesty's Government. The duties connected with the mission, followed by the laborious task of editing and publishing the Assyrian and Babylonian inscriptions in the British Museum, have proved an irremovable obstacle to continuing the volume. Sir H. Rawlinson is now persuaded that, considering the very great advances made in the study since the first part was printed, any attempt to complete the volume would result in a patchwork of which one half would be very unequal to the other.

The Council have therefore decided on issuing printed notices, to be bound up with the published parts of these two volumes, giving the reasons why they have been left incomplete.